UNITY

Devoted to Christian Healing

"Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." —Jesus.

November, 1925

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CONTENTS

All Saints, *Lowell* 402
Involution and Evolution, *Charles Fillmore* 403
Nature of the Principle of Being 410
Dr. Henry A. Theed
Wisdom—Judgment, *Charles Fillmore* 416
Following Jesus in the Regeneration 425
Cora G. Dedrick
Bible Promises; The Love of Man to Man 430
Demonstrating Prosperity, *Ida M. Palmer* 431
The Seven Churches, *Theodosia DeWitt Schobert* 434

The Home 438
The Haven of the Home, *Frances W. Foulks* 438
Some Causes of Inharmonies Between Parent and Child, *J. M. Davis* 442
Creed, *Alice Cary* 444
Motherhood Department 445
Helps for the Prospective Mother; Intelligence .. 445
Mary Parrish
Our Page of Blessings 446

Sunday Lessons 447
Mastery Over Self 447
Humility and Self-will 450
Human Limitations That Hinder the Realization of Divine Love 453
Patient Persistence in Truth 457
The Never-ceasing Activity of Truth 461

Healing and Prosperity Thoughts, facing 464

The Christ Spirit 465

Society of Silent Unity 469
Extracts from Letters 470
Silent Unity Healing 473

Publishers' Department 481
Publishers' Notes 485
Where Unity Publications are Sold 490

UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to Society of Silent Unity, 917 Tracy, Kansas City, Mo.

ALL SAINTS

One feast, of holy days the crest,
I, though no churchman, love to keep,
All Saints—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved heaven's silence more than fame.

Such lived not in the past alone,
But thread today the unheeding street,
And stairs to sin and famine known
Sing with the welcome of their feet;
The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled from heavenly urns.

—Lowell.

INVOLUTION AND EVOLUTION

CHARLES FILLMORE

THE BIBLE plainly teaches the unity of involution and evolution. Involution is the declaration by creative mind of that which is to be made manifest through evolution. The 1st chapter of Genesis records the declaration of the power of the word of Elohim. When God said, "Let there be," this declaration was followed by an affirmation of fulfillment. "God said, Let there be light: and there was light." "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." The 1st chapter of Genesis states the fiat of mind, the power of God mind idealizing that which is afterward made manifest.

A careful reading of the original shows that the 2d chapter of Genesis should begin with the 4th verse and that the 1st, 2d, and 3d verses belong to the 1st chapter. The 1st chapter should end with: "And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." God's resting represents that state of mind in which, having thought out a proposition, one rests from further work in the ideal. Such rest is preparation for the work of evolution necessary to making the ideal manifest.

The account of what was ideally created in the 1st chapter of Genesis begins with, "These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven;" in other words the Elohim God created in mind and finished that department of the work. Then follows the account of Jehovah God's making manifest through evolution that which Elohim had involved.

The story of creation given in the 1st chapter of Genesis employs the word "created;" the story of cre-

ation given in the 2d chapter of Genesis employs the word "made." That the first creation was spiritual and not yet made manifest, is plainly set forth in Genesis, chapter 2, verse 5: "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up . . . and there was not a man to till the ground." This explains as plainly as can be put in allegory that there was yet no manifestation of the ideal creation, because Jehovah God, I AM, God's image and likeness, which is spiritual man, had not yet begun its work of evolution.

In the 7th verse of the 2d chapter we read: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Ferrar Fenton, in "The Complete Bible in Modern English," translates this, "breathed into his nostrils the life of animals." Here is pointed out the natural or animal man. The soul is the reflective or intellectual man, who coöperates with Spirit (Jehovah) in making manifest the animal body. So we have the man trinity—Spirit, soul, body. Elohim means the original being of God or the divine trinity in one being. Jehovah God is I AM or God's idea in action. This idea is Elohim God's image and likeness, or the male and female man which Elohim God created, or in which Elohim God identified himself. This identification of the divine principle makes man out of the universal substance, and breathes into him the animal life and man becomes an intellectual, reflective, self-conscious being. But this man must become acquainted with himself as a spiritual being and with all that is contained in his source, because through him creation is made manifest. So we read in the allegory that the Adam man was put in the garden, out of which grew the tree of life and the tree of the knowledge of good and evil, watered by its wonderful four rivers, all of which I AM God gave to his generic man, Adam, "to

dress it and to keep it." This is an allegorical description of man's body, through which his soul, Adam, is manifesting.

We should not lose sight of the fact that man is spiritual and that in his spiritual mind is involved all that is contained in Divine Mind. Divine Mind has imaged all its potentialities into the ideal or Jehovah man. However, Adam man must become conscious of his spiritual character, and evolve or bring into action all of that which exists in his principle, or spirit, because through man the divine potentialities must be made manifest.

In verse 19 of the 2d chapter of Genesis we read: "And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof." In this chapter it is plainly stated that man gave the names to all the elemental forces of being and finally out of the depths of his consciousness came the feminine principle, Eve, which had been implanted in him by the original spiritual mind, Elohim.

It is not easy to make clear to those who are functioning in the second, or intellectual, realm of mind that there is a higher mind, a spiritual mind, called in the Old Testament Jehovah God, and in the New Testament, Christ. We all have glimpses of this spiritual mind, but the full development of it in man is rare. Jesus of Nazareth is the only man who has brought forth all the powers that Spirit implanted in man in the beginning. It is claimed that other great souls have equaled him in spiritual evolution, but those who follow Jesus and adopt his methods in the regeneration of soul and body are satisfied that his equal is not found in the history of our race. Jesus was so imbued with his spiritual man's abilities that he realized himself to

be the Son-of-God idea made manifest. The power that he exhibited proved that he had laid hold on the creative law and that he had control of the substance and the life out of which the original Adam man was evolved.

Jesus' understanding of the creative law, his demonstrations over the elements, and his healing the bodies of those around him proved that he had creative power. This creative power was so great that he raised his own body from under the evolutionary law and placed it under the law of the Word. By the power of the Word, Jesus raised the cellular activity of his body to its original electronic identity. He identified himself with God mind. He carried all the spiritual activities of mind into his consciousness. Through this identification with Spirit both the intellectual and animal phases of his being were raised and merged into spiritual ideas. The consciousness of the flesh with its animal generation, or evolution through physical birth, was transmuted, by regeneration, to spiritual reality.

Christianity teaches that through sin man fell from his original spiritual estate. Man in his original Adamic state was spiritually perfect, but he lacked the experience which is necessary to all real knowledge. Man was free to select the avenue through which he would gain knowledge, and he followed the serpent (sensation) or sense consciousness and fell into animal evolution or generation instead of remaining only under the law of spiritual evolution. The Old Testament, from the 2d chapter of Genesis on, tells in symbols and in figures of the various experiences that man had in bringing forth soul and body through sensation or the serpent consciousness. The seers had glimpses of the higher law, but the veil of sense overshadowed them; the true light did not appear in man until the advent of the Nazarene.

The children of Israel continually came under the

bondage of heathen nations; their struggles represent the struggles of man, who has been given the spiritual law but does not keep it.

The differences between the Fundamentalists and the Modernists would be settled easily if both factions understood the creative law as a coöperation between mind and manifestation, or spirit and substance. The plan of the thing to be made is first worked out in mind. This planning is symbolically expressed in the 1st chapter of Genesis. Then the builder, represented by Jehovah God, takes up the work of construction according to the plans of the great architect, Elohim.

The conflict between the Modernist and the Fundamentalist is the result of a lack of spiritual understanding on the part of both. The Fundamentalist reads his Bible literally when it should be read spiritually. Paul was a good Bible student and he says, referring to the story of Abraham and Sarah and Hagar, "which things contain an allegory." All of Genesis is an allegorical description of the involution and the evolution of the universe and man, and one should read it as one reads Bunyan's "Pilgrim's Progress."

Like our modern Fundamentalists, the Pharisees read the Scriptures historically. When the Pharisees threw stones at Jesus because he said, "If a man keep my word, he shall never see death," Jesus further said: "Before Abraham was born, I am."

I AM, as used by Jesus in this connection, represents Jehovah. I AM is the name of Jehovah as given in Exodus 3:14; Jesus therefore identified himself with Jehovah. So we see that Jehovah was manifested in Jesus of Nazareth and that the Christ of the New Testament and the Jehovah of the Old Testament are one.

Even in the time of Jesus there were those who held to the spiritual creation of man, and those who contended that he is the product of ages of evolution from primi-

tive forms of life. The Jews, and especially the Pharisees, represented the Fundamentalists. They read their Scriptures literally and insisted upon exact observance of the law, "an eye for an eye, and a tooth for a tooth." Jesus represented the Modernist, but with an added spiritual understanding.

John the Baptist said: "God is able of these stones to raise up children unto Abraham" (pointing to the evolution of the body man). Jesus said that the Son of man (or the natural man) must be lifted up as Moses lifted up the serpent in the wilderness. On the other hand Jesus claimed the real source of man to be spiritual. When, as recorded in John 10:30, he proclaimed, "I and the Father are one," the Jews took up stones to stone him. He asked: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?"

Thus we see that the Bible teaches in many symbols and figures that man and the universe were first created as ideas and images of God; that this creation was followed by the evolution, or forming in substance and life, of those ideals.

Rightly understood, religion and science do not conflict. Everything is the result of thought, and every thought brings forth its thing. The body of man is the result of the coöperative evolution of two primal cells for a few months; it proves the law of physical manifestation. But what so quickly formed that marvelous body? We must admit that the character of the product bears the stamp of the producer, that the body of man, the finest product of all creation, must have a spirit that shaped it and is ever superior to it.

God creates man his ideal son; that ideal attains self-identity by combining in his mind and forming in

his body everything that potentially exists in God, his source.

Thus involution and evolution are harmonized by a right understanding of man and the universe in both their spiritual and material natures.

THANKS FOR HARVEST

Praise to God, immortal praise,
For the love that crowns our days;
Bounteous Source of every joy,
Let thy praise our tongues employ;

For the blessings of the fields,
For the stores the garden yields,
Flocks that whiten all the plain,
Yellow sheaves of ripened grain;

All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich, o'erflowing stores—

These to thee, O God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.

—*Anna L. Barbauld.*

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.—*Paul to the Galatians.*

NATURE OF THE PRINCIPLE OF BEING

Dr. Henry A. Theed

PRINCIPLE is the invisible reality which stands back of, under, and throughout all manifestation. It is true, perfect, knowing no error. It is in its very nature changeless. No one can conceive of a condition in which principle might cease to exist or cease to be a reality.

In the science of being, as in all other sciences, the principle must of necessity embrace the divine qualities, as these qualities combined are that which constitutes any principle. The principle of mathematics—as all of us are somewhat familiar with it—well serves to illustrate the nature of the principle of being. In the analogy the principle of being has the same relative position, in the science of being, that the principle of mathematics maintains in the science of numbers. Material forms of all kinds have the same relative position, in the scheme of life, that the digits hold in the science of numbers; that is, the material universe is a means for the concrete presentation of the principle of the universe, just as the digits are visible forms for the purpose of presenting the principle of mathematics. Neither the science of mathematics nor the universe would be comprehensible to us, in our present state of existence, without the physical world by which to convey the ideas to us. Some persons are so lacking in understanding of the real, that to them the vehicle for its expression seems to be the real.

The materialist, for example, who believes that physical birth and physical death mark the beginning and the end of all things, takes into account only that which is evident to his physical senses. He has not attained the degree of understanding in which one discerns that the things contacted through the five senses are a means of presenting and symbolizing to one's consciousness the

principle which lies back of and throughout visible things. Jesus said: "Because they seeing, see not; and hearing, they hear not, neither do they understand" (A. V.). Jesus referred to people who see with their physical eyes, for he said, "They seeing, see not." "See not," refers to inner perception, or spiritual sight, which the persons mentioned have not yet developed, or else have not acknowledged. We are not capable of knowing real mathematics from studying only the figures which represent it. When we become enlightened as to this fact we shall turn our attention to the study of the principle.

We should look for the reality in all visible things, see through the human to the real man, follow the Christ principle over the narrow path which leads to reality, our Father God. When this awakening comes, and it comes individually and collectively, we shall not judge according to appearances, but shall judge righteous judgment; seeing, we shall see; hearing, we shall hear, not physically only, but spiritually. As the Master said: "God is Spirit: and they that worship him must worship in spirit and truth." He told the disciples, who were spiritually quickened: "Blessed are your eyes, for they see; and your ears, for they hear."

Again Jesus tells us: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." We have been trying to solve the problem of life, without first understanding the principle of living, which is just as foolish and impossible as trying to master a problem in mathematics without first understanding the principle of arithmetic. To seek the kingdom first is directly analogous to learning the principle of arithmetic before trying to conquer difficult problems. Jesus knew that by any other procedure we could only enmesh ourselves deeper in the net of error. One trying to untangle the seeming maze of an algebraic equation without knowing the principles of algebra would seem

an object for pity; yet many of us persist in trying to figure out the riddle of life—for such it seems to the human mind—with little thought of looking for the truths and principles which may be had for the asking. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." This is the Christ principle speaking to all, not to a selected few.

Truth and principle are synonymous terms. When we state the principle of any science we are stating the truth of that science. For example, the proposition, two times two equal four, is according to the principle of mathematics and it also states a truth. When we state the principle of being we are necessarily telling the truth about man. The truth about man is that he is made in the image and likeness of God, and is learning to express that likeness; he is learning that Christ is the principle of his being, that in truth man is a free soul. Genesis 1:26 informs us that God said: "Let us make man in our image, after our likeness." In John 14:6 we read the words of Jesus Christ: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." To know God we must follow Christ, the principle of our being, just as we must follow the principle of mathematics to understand mathematics.

Jesus said: "Ye shall know the truth and the truth shall make you free." If knowing the truth shall make us free, then in truth we are already free. But we must know it; that which is true must become truth to us before we can give it expression. So long as we believe that two plus three equal four, we shall so write it in our problems. A teacher in mathematics might say: "You shall know the truth of mathematics and it will make you free of errors and master of the science." Likewise Jesus might have said: "Ye shall know the

principle of your being, and that knowledge will make you master of yourself, set you free from your errors, and enable you to live a perfect life."

In our expression of life, which is analogous to our working out a problem in mathematics by the use of digits, many so-called errors creep in. But we must keep in mind that these errors exist only in the expression and can have no place in the real of man, or in real mathematics. The term "so-called errors" is used, as error does not exist in the principle of man or of mathematics; neither does it exist in the vehicle for the expression of either—therefore it can have no reality. Its reality is only in the seeming. For example, we are figuring with chalk on the blackboard; an error is made in the selection or in the arrangement of the digits and is shortly discovered. Immediately we remove all evidence of that which in truth never existed and never could have existed in the principle or in the digits. It should not be said, because our digits were arranged in an incorrect manner and thus failed to show forth perfect mathematics, that the digits themselves were in any way bad or sinful. The only thing erroneous was the arrangement.

All the suffering that humanity brings upon itself is the result of an imperfect use of that which is inherently good; thus all suffering results from a failure to express the principle of being, the Christ of God. In any science the incorrect use (use not according to principle) of that which of itself is good will produce inharmony.

Principle, to be principle, must be changeless. The Christ of God never changes, but our expression of the Christ changes as our understanding of that principle becomes more complete. Eventually, by full realization of the truth of his being, man will fulfill the prophecy of Jesus: "Ye therefore shall be perfect, as your heavenly Father is perfect."

We cannot conceive of a past time in which two

times two did not equal four, or of a time in the future when the rule will cease to hold good. The principle of mathematics existed æons before man invented digits to represent its workings. What is true of one principle is equally true of all principles. The Christ principle existed long before the physical man appeared to manifest it. Jesus said: "Before Abraham was born, I am." Since the personal Jesus was then only a little more than thirty years of age, he could have been referring only to the Christ that was expressing through him. Not only did the Christ exist before Abraham, but it must necessarily have existed from the beginning of time—as all principles have existed from the beginning of time.

The principle of mathematics will hold good anywhere in the universe—even under the sea, or on the planet Mars. Principle is not affected by time or by space. So we can understand what the Master meant when he said: "Where two or three are gathered together in my name, there am I in the midst of them." Where two or more digits are arranged according to principle, there is the principle of mathematics in the midst of them. Surely Jesus was referring, not to the personal Jesus, but again to the Christ principle. On many occasions there have been numbers of groups of two or three gathered together in His name at the same time. How could a personal Jesus be present with them all? He was endeavoring to explain the omnipresence of the Christ principle: "Lo, I am with you always, even unto the end of the world."

The test of a mathematician is his ability correctly to solve problems in mathematics; when one takes up the study of mathematics, if he is wise in his choice he will select as a teacher one who can pass this test. We should pick our teacher according to his works. "By their fruits ye shall know them." Using this test in selecting our teacher for the study of the principle of

being, we can choose no one but the Master, Jesus the Christ. Jesus not only taught the principle of being, but he demonstrated it throughout his ministry.

Just as we should be open-minded and should believe the statements of a teacher in mathematics, especially when he proves his work, so when studying spiritual truths we should hold our minds open to the teachings given us by the Master. How far in the study of any science should we get if we did not approach the subject as a child—with no wrong ideas and with an eagerness to learn all the good put before us? "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." We must be willing to drop all our preconceived ideas of spiritual and material things and drink in the living truth, the truth which makes us free.

Men have spent the greater part of their lifetimes in an endeavor to master the science of mathematics, and at least several years of study are required to make it of much use to the average individual in everyday life. We therefore should not become discouraged at what might appear to be slow progress in our spiritual development. To master any science, a great deal of patience and conscientious effort is necessary. The Bible tells us nothing of the life that Jesus lived between his thirteenth and his thirtieth years. During that period he no doubt was preparing for his active work among his own people. When he was only twelve he confounded some of the wise men of the day. If it took so great a soul many more years to complete his understanding of Truth, surely we should not weary if it becomes necessary to spend a lifetime in endeavoring to gain that understanding.

When man has attained complete understanding of the principle of his being, all seeming problems will have been dissipated into nothingness, and he will realize with Jesus: "I and the Father are one."

WISDOM—JUDGMENT

CHARLES FILLMORE

WHICH is the greater, wisdom or love? After long study of the analysis of love given by Paul in the 13th chapter of I Corinthians, Henry Drummond pronounced love to be "the greatest thing in the world." His conclusion is based on Paul's setting forth of the virtues of love. Had wisdom been as well championed as love was, the author of "The Greatest Thing in the World" might not have been so sure of his ground. It goes without argument that love wins when everything else fails, but notwithstanding her mightiness, she makes many blunders. Love will make any and every sacrifice for the thing that she loves; on the other hand, she is enticed into trap after trap in her blind search for pleasure. It was this kind of love that caused Eve to fall under the spell of sensation, the serpent. She saw that the fruit of the tree was "pleasant to the eyes." She followed the pleasure of life instead of the wisdom that would have shown her how to use life. Ever since we have had pleasure and pain, or good and evil, as the result of Eve's blind love.

What kind of people would we be if Eve and Adam had been obedient to the Lord of wisdom, instead of obeying the sense of love? This is one of the biggest questions that any one can ask. It has been debated for many, many centuries. It has a double answer. Those who get the first answer will claim that it is correct, and those who get the second answer will assure you that there can be no other conclusion. The question hinges on one point, and that is: Must one experience evil in order to appreciate good? If it were possible for man to know all the wisdom and joy of the Infinite, he would have no necessity of experience with the opposite. But do we have to have pain be-

fore we can enjoy pleasure? Does the child that burns its hand on a hot stove have a larger consciousness of health when the hand is healed? Has it learned more about stoves? Unnumbered illustrations of this kind might be given to show that by experimentation we learn the relations existing between things in the phenomenal world. But if we apply this rule to sciences that are governed by absolute rules, it becomes evident that there is no necessity for knowing the negative. To become proficient in mathematics it is not necessary that one make errors. The more closely one follows the rules in exact sciences, the more easily and successfully he makes the demonstrations. This goes to prove that the nearer one comes to the absolute or cause side of existence, the greater is his understanding that wisdom and order rule, and that he who joins wisdom and order rules with them.

God knows that there is a great negative, which is a reflection of his positive, but he is not *conscious* of its existence. We know that there is an underworld of evil, in which all the rules of civilized life are broken, but we are not *conscious* of that world because we do not enter into it. It is one thing to view error as a thing apart from us, and quite another to enter into its consciousness. In the allegory of Adam and Eve, the man and the woman were told by wisdom not to "eat" (not to enter into consciousness of the fruit of the tree of the knowledge of good and evil). But the pleasure of sensation (serpent) tempted them, and they ate.

Sensation, feeling, affection, and love are closely allied. Sensation is personified in the Edenic allegory as the serpent, the most subtle of the beasts of the field (animal forces working in substance). The subtlety of sensation in its various guises is in its pleasure, the thrill that comes when mind and matter join in the ecstasy of life. When the desire for the pleasures of sensation is indulged and the guiding wisdom ignored,

a realm of consciousness is established that regards the material universe as the only reality. The Lord, the knowing side of man, talks to him in the "cool of the day." In the heat of passion and the joy of pleasure, man does not listen to the "still, small voice," but in the "cool of the day," that is, when he cools off, he reflects, and he hears the voice of wisdom and judgment saying: "Where art thou, Adam?"

The "great day of judgment"—which has been located at some fateful time in the future when we all shall be called before the judge of the world and have punishment meted out to us for our sins—is every day. The translators of the authorized version and of the American standard version of the New Testament are responsible for the "great judgment day" bugaboo. In every instance where judgment was mentioned by Jesus, he said "in a day of judgment," but the translators changed *a* to *the*, making the time of judgment to appear a definite time in the future, instead of the repeated consummations of causes that occur in the lives of individuals and nations. We know that we are constantly being brought to judgment for transgressing the laws moral and physical. Yet back of these is the spiritual law, which the whole race has broken and for which we suffer. It was for the mending of this broken law that Jesus came to earth.

When we awaken to the reality of our being, the light begins to break upon us from within and we know the truth; this is the quickening of our James or judgment faculty. When this quickening occurs, we find ourselves discriminating between the good and the evil. We no longer accept the race standards or the teaching of the worldly wise, but we "judge righteous judgment;" we know with an inner intuition, and we judge men and events from a new viewpoint. "Knowledge comes but wisdom lingers," sings the poet. This pertains to intellectual development only. When man

kindles the inner light, he speaks the word of authority to his subjective faculties. Jesus represents the Son-of-God consciousness in man, to whom was given dominion over all the earth. The Son-of-God man is wholly spiritual, and he uses spiritual thoughts, words, and laws, in all that he does.

When Jesus called his disciples, he spoke silently to the faculties that preside over and direct the functions of mind and body. When he called Peter, James, and John, there was in his consciousness a quickening of faith, judgment, and love. These three disciples are mentioned more often than his other disciples because they are most essential in the expression of a well-balanced man. Andrew (strength) was also among the first few called; he represents the stability that lies at the foundation of every true character.

"James the Just" was the title bestowed by historians upon the first bishop of Jerusalem. There were many Jameses among the early followers of Jesus, and there is some doubt as to whether James the Just and James the disciple are identical.

An analysis of man in his threefold nature reveals that on every plane there is a certain reflective and discerning power of the mind and its thoughts. In the body, conclusions are reached through experience; in intellect, reason is the assumed arbiter of every question; in Spirit, intuition and inspiration bring the quick and sure answer to all the problems of life. Jesus was the greatest of the teachers of men, because he knew all knowledge from the highest to the lowest. He did not blight the senses by calling them "error" (because they are limited in their range of vision), but he lifted them up. He took Peter, James, and John up into the mountain, and was transfigured before them. When we realize the spiritual possibilities with which we are endued by omnipotent Mind, we are lifted up, and all the faculties that we have "called" are lifted up with

us. "I, if I be raised on high from the earth, will draw all to myself" (Em. Dia.).

Wisdom, justice, judgment, are grouped under one head in spiritual consciousness. Webster says in effect that the ground of reason in judgment, which makes conclusions *knowledge*, is found in the connecting link that binds the conceptions together. In religion there is the postulate of a judgment through direct perception of the divine law.

Solomon (Sol-o-mon), the sun man, or solar plexus man, when asked by the Lord what He should give him, chose wisdom above riches and honor; then all the other things were added. Solomon was also a great judge. He had a rare intuition, and he used it freely in arriving at his judgments. He did not rest his investigations on mere facts, but sought out the inner motives. In the case of the two women who claimed the same infant, he commanded an attendant to bring a sword and cut the child in twain and give a half to each woman. Of course the real mother begged him not to do this, and he knew at once that she was the mother.

The appeal to the affectional nature in man for judgment in its highest, is in harmony with divine law. We have thought that we were not safe in trusting our feelings to guide us in important issues. But spiritual discernment shows that the "quick-knowing" power of man has its seat of action in the breast. The breastplates worn by Jewish high priests had twelve stones, representing the twelve great powers of the mind. Ready insight into the divine law was the glory of the high priest. Jesus is called the high priest of God, and every man's name is the name Jesus, written large or small, according to his perception of his Son of God nature.

Intuition, judgment, wisdom, justice, discernment, pure knowing, and profound understanding are natural

to man. All of these qualities, and many more, belong to every one of us by and through his divine sonship. "I said, Ye are gods, and all of you sons of the Most High!" the Christ proclaims in us all. Paul saw Christ waiting at the door of every soul, when he wrote: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

A quickening of our divine judgment arouses in us the judge of all the world. "The wisdom that is from above is first pure, then peaceable." When we call this righteous judge into action, we may find our standards of right and wrong undergoing rapid changes, but if we hold steadily to the Lord as our supreme guide, we shall be led into all righteousness.

Many persons doubt that there is an infinite law of justice working in all things; let them now take heart and know that this law has not worked in their affairs previously because they have not "called" it into activity in the creative center of the soul. When we call our inner forces into action, the universal law begins its great work in us, and all the laws both great and small fall into line and work for us. We do not make the law; the law *is*, and it was established for our benefit before the world was formed. Jesus did not make the law of health when he healed the multitudes; he simply called it into expression by getting it recognized by those who had disregarded its existence. Back of the judge is the law out of which he reads. This fact is recognized even by those who are entrusted with the carrying out of manmade laws. Blackstone says that the judgment, though pronounced and awarded by the judges, is not their determination or sentence, but the determination and sentence of the law. So we who are carrying forward the fulfillment of the law as inaugurated by Jesus, should be wise in recognizing that the law in all its fullness already exists right here, wait-

ing for us to identify ourselves with it and thus allow it to fulfill its righteousness in us and in all the world.

"I am the vine, ye are the branches." In this symbol Jesus illustrated a law universal to organisms. The vine-building law holds good in man's body. The center of identity is in his head and its activities are distributed through the nerves and the nerve fluids to the various parts of the body. The twelve disciples of Jesus Christ represent the twelve primal subcenters in man's organism. A study of man's mind and body reveals this law.

Even physiologists, who regard the body as a mere physical organism, find certain aggregations of cells which they have concluded are for no other purpose than for the distribution of intelligence. To one who studies man as mind, these aggregations of cells are regarded as the avenues through which certain fundamental ideas are manifested. We name these ideas the twelve powers of man, identified in man's consciousness as the twelve disciples of the Christ, having twelve houses or centers in the body through which they act.

Wisdom includes judgment, discrimination, intuition, and all the departments of mind that come under the head of knowing. The house or throne of this wise judge is at the nerve center called the solar plexus. The natural man refers to it as the pit of the stomach. The presiding intelligence at this center knows what is going on, especially in the domain of consciousness pertaining to the body and its needs. Chemistry is its specialty; it also knows all that pertains to the sensations of soul and body. In its highest phase it makes union with the white light of Spirit functioning in the top brain. At the solar plexus also takes place the union between love and wisdom. The disciple who has charge of this center is called James. Volumes might be written describing the activities by which this disciple builds and preserves man's body. Every bit of food that we take

into our stomachs must be intelligently and chemically treated at this center before it can be distributed to the many members waiting for its wise judgment to supply them with material to build bone, muscle, nerve, eye, ear, hair, nails—in fact every part of the organism. When we study the body and its manifold functions we see how much depends upon the intelligence and ability of the disciple James, who functions through the solar plexus.

When man begins to follow Jesus in the regeneration he finds that he must coöperate with the work of his disciples or faculties. Heretofore they have been under the natural law; they have been fishers in the natural world. Through his recognition of his relation as the Son of God, man coöperates in the original creative law. He calls his faculties out of their materiality into their spirituality. This process is symbolized by Jesus' calling his disciples.

To call a disciple is mentally to recognize that disciple; it is to identify oneself with the intelligence working at a center—for example, judgment, at the solar plexus. To make this identification, one must realize his unity with God through Christ, Christ being the Son-of-God idea always existing in man's higher consciousness. This recognition of one's sonship and unity with God is fundamental in all true growth. Christ is the door into the kingdom of God. Jesus once spoke of the kingdom as a sheepfold. If man tries to get into this kingdom except through the door of the Christ, he is a thief and a robber. We can call our twelve powers into spiritual activity only through Christ. If we try to effect this end by any other means, we shall have an abnormal, chaotic, and unlawful soul unfoldment.

Having identified oneself with God through Christ, one should center his attention at the pit of the stomach and affirm:

The wisdom of the Christ mind here active is through my recognition of Christ identified and unified with God. Wisdom, judgment, discrimination, purity, and power are here now expressing in the beauty of holiness. The justice, righteousness, and peace of the Christ mind now harmonize, wisely direct, and surely establish the kingdom of God in his temple, my body. There are no more warring, contentious thoughts in me, for the peace of God is here established, and the lion and the lamb (courage and innocence), sit on the throne of dominion with wisdom and love.

PROSPERITY

"Can I bring it out like some stage conjurer? Can I bring out from within myself the coin of the realm?" No, you cannot, but you can bring out from your own indwelling potentiality all those mental and spiritual qualities which put you in direct contact with the Source of your supply. You can so change your own conception from poverty to prosperity, from lack and limitation to the consciousness of abundance, that out of this consciousness of abundance will spring forth those characteristics that will make for the increase of prosperity.

It is not the thought nor the teaching of our Savior that you shall draw from the great depths of your spiritual nature material things, but that you shall so change your attitude toward existence that things will gravitate toward you naturally and normally; that you will so magnetize your soul that, thus magnetized, it will attract to you those things that are translated in terms of life, health, abundance, and happiness.—*W. John Murray; The Gleaner.*

Weekly Unity is popular because of the terse simplicity of its articles and departments.

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is an outline of a lesson on the faculty, Judgment, as taught by Cora G. Dedrick, at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.

AARON shall bear the judgment of the children of Israel upon his heart before Jehovah continually." Moses, the lawgiver, represents the faculty within us that reveals the law that guides and directs our real thoughts (the children of Israel) in the unfoldment of our faculties. Moses' brother Aaron (who was Moses' spokesman) symbolizes the power within us that sets the law into action and that also takes cognizance of the results produced. The power by which we are justified or condemned is within us; understanding this power we see that the kingdom of the heavens is all about us, above us, beneath us, within us, that God is in his kingdom, and that every event of life is stamped with the judgment of God.

Logic and reason prove that every event of life bears the stamp of the judgment of the Almighty, regardless of what construction a judge of manmade laws may have placed upon it. For a time this may seem untrue, but when the whole proposition is understood, the original idea will be found to bear the stamp of the judgment of God.

When one is wading through deep waters, when one is faced with stupendous issues, when one sees that only the wisdom and judgment of God can save the day, he is likely to become very meek and lowly and to seek earnestly the inner light.

When Solomon was a young man he was crowned king by his aged father, David. Solomon's quick dis-

cernment revealed to him the whole situation just as it was. He was inexperienced, untried. His elder half brothers looked upon him as a hindrance to their progress. Any one of them would have relieved him of his kingdom if the opportunity had presented itself. Their personal interest was involved; therefore they were watching Solomon's every movement, hoping that he might make some mistake that they could use to rouse the people against him. But Solomon knew that the Lord, through David his father, had crowned him king; with this conviction in his mind he felt that he was on a firm foundation; he was not to be driven about by misgivings and fear. With calm questioning, with deep concern, but with a peaceful heart, he turned to the Helper within.

On one occasion when he earnestly endeavored to make the inner union with the spiritual wisdom which he instinctively felt was waiting to be called into activity, the calm assurance of Spirit gained the ascendancy within his soul. He fell asleep. Then the Lord appeared to him in a dream, and told him that he could have whatsoever he asked. Solomon said:

> And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

In this prayer Solomon dedicated himself to the service of the Lord and laid upon the altar all his powers, all his possibilities, waiting for the judgment of God to be stamped upon him. Because of his unselfish choice, not only was his desire granted, but riches and honor and long life were assured him by the Lord. When we are able to delve into the cause of things,

we read out of the law the judgment of God which the Aaron faculty bears "upon his heart before Jehovah continually."

By reviewing Solomon's wonderful career as a ruler we can understand better the breadth and depth and strength of the spiritual realization in this prayer, and know to what degree he was able to let the spiritual powers work and act through him. Every event of life is in its original impetus stamped with the judgment of God.

Solomon was made strong by test and by trial. Each of one's faculties is brought forth by use and by tests of one's strength. We as sons of God must master every mortal limitation. It is spiritual judgment, coöperating with the power of Spirit within us, which says: "He that overcometh, I will give to him to sit down with me in my throne." In order even to approach the divine throne not only must we have power to judge aright every impulse that arises within the human heart, to judge aright the intense desire back of seeming appetite and passion, but our spiritual faculties must be strengthened by use and tested by trials until we are accounted safe and sure by the great Judge of all; until the Aaron faculty bears the message to Jehovah: "Behold, an Israelite indeed, in whom is no guile!"

So let us rid our minds of manmade standards of judgment and seek the inner wisdom which reveals that life is indeed a scientific proposition, the object of which is to bring forth the divine qualities of the superman.

One meaning of the word Solomon is "peace." It is said that when this wise king was approaching even his most strenuous tests, he was the personification of peace. Perfect peace is always a forerunner of victory.

Each soul has free access to the Source of wisdom within. As we approach the Source of wisdom and begin to realize our oneness with it, we find that we are evolving into a higher intelligence than that of the

intellect, that we are learning the greatest of all sciences, the science of the primal mind. We find that the primal principles of Being are pure ideas and that these ideas express themselves in pure words and thoughts. Divine wisdom, divine judgment, has in it the essence of goodness. When we really live in perfect relation with primal principles, we shall have power rightly to combine primal ideas, and so to manifest wholeness and perfection in mind and in body.

The twelve disciples of Jesus represent the twelve faculties in every one. These faculties are developed or called in the silence. We shall now consider three of the fundamental faculties: The wisdom center in the solar plexus, back of stomach, symbolized by the disciple James; the love center in the cardiac plexus, just back of the heart, symbolized by the disciple John; the life center, lower part of the abdomen, symbolized by the disciple Judas.

The great positive and the great negative at the center of the body are wisdom (judgment), back of the stomach, and love, back of the heart. In the development of the twelve powers these faculties are paramount; they are closely related, and they work together in producing the strongest vibrations known to the body. Jesus called James and John "sons of thunder," a title symbolizing the powerful vibrations produced by these faculties. Wisdom is a great dynamic force that carries its power to the love center. In the action and reaction between these two centers we get our greatest realizations and most wonderful spiritual radiations. Wisdom and love combined produce peace and poise, a great spiritual dynamic center symbolized by the city, Jerusalem.

Center the attention back of the stomach, with the words: *God is the name of the everywhere present wisdom, in which I live, move, and have my being. Divine wisdom is awakened in me and my soul rejoices.* Hold

this statement until the whole being is illumined with spiritual light.

Next center the attention back of the heart, with the words: *God has not given me the spirit of fear, but of power, and of love, and of a sound mind.* Then return the attention to the wisdom or judgment center, with the words: *Love and wisdom are united in me.*

Then throw the attention down into the lower part of the abdomen, the life center, with the thought: *The serpent of sense consciousness in me is transmuted into the purity and the light of Spirit. I am pure as Jesus Christ is pure.* Return the attention to the wisdom or judgment center with the same prayer: *The serpent of sense consciousness in me is transmuted into the purity and the light of Spirit. I am established in divine wisdom.*

During this drill, and especially after it, dedicate your soul to Divine Mind with the words of Jesus: "Not my will, but thine, be done."

A SONG OF THANKSGIVING

HARRIET COOK SPEAR

I come with lifted hands to pray,
But all the words that I can say
Are, "Thank thee, O my Father."
For all the good that has been done,
For all the glories 'neath the sun
My grateful eyes to look upon,
I thank thee, O my Father.

With gen'rous hand Thou'st filled my cup
So brimming full, I but look up
With, "Thank thee, O my Father."
I gaze from out my sheltered door
And count my blessings gone before
And those to come. Oh! more and more
I thank thee, O my Father.

BIBLE PROMISES

THE LOVE OF MAN TO MAN

LOVE your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. . . . And if ye love them that love you, what thank have ye? for even sinners do the same. . . . But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High.—*Luke 6:27, 32, 35.*

This is my commandment, that ye love one another, even as I have loved you.—*John 15:12.*

Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.—*Rom. 13:10.*

For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.—*Gal. 5:14.*

Greater love hath no man than this, that a man lay down his life for his friends.—*John 15:13.*

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.—*Gal. 6:1, 2.*

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. —*Rom. 13:8.*

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he has seen cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—*I John 4:20, 21.*

DEMONSTRATING PROSPERITY

IDA M. PALMER

DAVID SAID: "Delight thyself in Jehovah; And he will give thee the desires of thy heart." When we delight to think about God, to commune with God, to live with God, when we delight in the law of the Lord, in putting ourselves into harmony with that law, then we have abundance. We do not have abundance while we feel afraid, distrustful, or ill-treated, but when we delight ourselves in the Almighty. The world's most pressing need today is to know God.

Many persons are having financial problems, and they cannot understand why. They have these problems because somewhere, sometime, they have sown seeds of poverty and lack in their subconscious minds; now they are reaping the harvest. Our harvest of error never comes to us until we have acquired ability to rise above inharmony and redeem what we have sown. If we have made mistakes it is our privilege to rectify them, for we are not under condemnation. It is our privilege to change our thoughts, to redeem them, and to make them positive instead of negative.

Many prayers run something like this: "O God, give to me. I am hungry, cold, weak, helpless." The I AM is not hungry, cold, weak, or helpless. I AM is the son of God, spiritual heir to all that the Father has, but if you attach the I AM to a negative condition it brings that condition to you. Instead of making a negative statement, say: *I am spiritual man; I am the son of God. I am well and strong. All that the Father has is mine.*

The *I* of each of us has all power. It will draw to us an abundance of good, or the opposite, as we direct. Moses said: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold

him guiltless that taketh his name in vain." In speaking to Moses, Jehovah called himself "I AM that I AM." "I AM" is God's name; the *I* is my divine name, the name of the son of God, and I can attach to it any quality of God. The law (the Lord) will not keep me from bringing to myself anything that I attach to that name, nor will the Lord hold me guiltless, as Moses put it, if I claim sickness, poverty, or inharmony.

God, my Father, is omnipotence; I inherit that omnipotence. I am omnipotence in action. God is omniscience, wisdom; I am omniscience in action. God is all-power (not all-powerful), all the power of the universe; I am all-powerful. God is life; I am that life living. God is love; I am that love loving. All the wealth of the universe belongs to God; I am heir to all that the Father has. By thinking about that which God is, I gain my good.

If you seem to be ignorant, realize that God is divine intelligence, or all-wisdom, and that you are the perfect expression of divine intelligence; know that the all-knowing mind of Jesus Christ is now active in you. In this way you use God's name to bring good to you.

Job said: "Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee." When the rich ruler asked Jesus what he must do to inherit eternal life, Jesus told him to sell what he possessed, give it to the poor, and follow Him. The ruler had kept the Mosaic law from his youth up, but he did not know God as his inexhaustible resource. He trusted in riches, instead of in the Source of riches. We frequently let a small thing stand between us and our success. We must learn to let go of things and trust in God before we can become truly prosperous.

Many persons, when they begin to study Truth, lose their possessions.

A few years ago a young man went to a metaphysician and asked to be treated for prosperity. He

had been gassed in the World War, and was unable to work. The government had made him a very good allowance. The metaphysician talked to him about God's law, and he was very much interested. A short time afterward he came to the metaphysician and said: "I asked you to treat me for prosperity, and the government has cut my allowance. In a short time the allowance is to be discontinued. I don't understand it." The metaphysician said: "Perhaps this allowance is standing between you and your demonstration of health and prosperity. Should you rather go through life disabled and have an allowance from the government, or let go of that allowance, knowing that God is your inexhaustible resource, and demonstrate perfect health and prosperity?" The young man said: "I had not thought of it in that way." He continued his study. In a few months he was able to support his wife and child, and was in perfect health. That which he had been depending upon had to be taken away from him, that he might learn to put his trust in God. When apparent good is taken from us, something better is coming in its place. To know God is to know him as health, as the inexhaustible resource.

In Job we find this wonderful promise: "Thou shalt also decree a thing, and it shall be established unto thee." We shall decree a thing and it shall be established. That is our privilege, but we must not make a stumblingblock of our privilege by asking specifically for material things. It is wiser just to know that all that the Father has belongs to us, that whatever we need comes to us. When we try to demonstrate things, our desires change often and we are kept busy demonstrating things; things may become burdensome to us. So it seems wiser to rest on the premise as stated by Jesus Christ, "All things whatsoever the Father hath are mine," knowing that our needs are being supplied in divine order.

THE SEVEN CHURCHES

Interpretation of Revelation 1:19—3:22.

THEODOSIA DEWITT SCHOBERT

THE SEVEN churches are symbolical of seven qualities of mind that have to do with the foundation principles that govern man. Each church, or assembly, represents a mental activity in the body, and has its corresponding physical center of nerve cells. Back of the physical is the ideal. The centers are illumined by Spirit and are referred to as candlesticks. The seven golden candlesticks represent the spiritual aspect, the spiritual wisdom and understanding, of the churches or natural functions.

The seven stars are the angels of the seven churches; they are the messengers or inspirations that Spirit sends to the churches. Because stars are so remote, we are not yet able to understand them fully; likewise the revelations that Spirit makes to our consciousness are but little understood by the average individual. The "right hand," in which the stars are seen, represents divine strength, authority, and ability to execute. Thus the Spirit of God within us is able to reveal its inspirations to us and to work them out to completeness in and through us as we open ourselves to receive the light of Spirit and as we walk in this light after it is given.

Ephesus (meaning desire), the first church mentioned, represents the life center in the body. Our "first love" (chapter 2, verse 4) is our spiritual ideal. "He that hath an ear, let him hear what the Spirit saith to the churches" (verse 7), means that he who has made himself receptive to spiritual thought will perceive and understand.

Smyrna (meaning myrrh) refers to substance. It represents the substance center at the pit of the stomach.

Pergamum (height, hill, castle, elevation) refers to

the intellectual consciousness in man. Pergamum represents the intelligence center, which is located in the front brain. Satan's throne (verse 13) also is in the front brain. It is the place where the adversary takes his seat, since adverse reason and thought begin there, in the mortal reasoning of man. The adversary is the adverse mind, or self mind, that which thinks and acts independent of God mind.

Idols are false ideas of God. To sacrifice to idols is to give substance to the building up of some false idea. To eat food sacrificed to idols (verse 14) is to appropriate the substance of false ideas. To commit fornication is to mix thoughts with error. The "sword of my mouth" (verse 16) is the word of truth. The word of truth sets the law into action, and thus makes war against the Nicolaitans—mixed thoughts.

The "hidden manna" (verse 17) is the inner substance of Spirit, which comes down out of heaven. We eat it by affirmation. "A white stone" is Peter, faith. Our spiritual consciousness is established in faith in God—a rock foundation, a sure, everlasting foundation. The "new name" is one's concept of himself. One's own concepts of God and of himself are a little different from the concepts held by any other person. One's spiritual concept of himself cannot be known by another; it is peculiar to the individual. It would mean nothing to any one else. It changes as often as one's concept of God and of himself changes.

Thyatira (burning incense) represents zeal. In the body the zeal center is situated in the medulla, at the base of the brain. The church of Thyatira is connected also with power and faith. The power center is at the root of the tongue, in the upper part of the throat, and the faith center is in the pineal gland, in the middle of the head.

The "adultery" in the church at Thyatira, signifies the thinking of mixed thoughts, the setting into action and

the being zealous for the things both of sense and of Spirit. To "repent," in this passage, means to change one's mind and to store up only true spiritual thoughts and desires and to put away the desires of sense. The "morning star" (verse 28) is the Ideal that is given to us, the Christ ideal, and we must make it ours.

Sardis signifies the riches of power. Sardis was the capital of Lydia in Asia Minor, and was noted for its beauty and wealth. Lydia is connected with purple —power. In the body, the church of Sardis is represented by the power center, which is located in the throat. The phrase, "The seven spirits of God, and the seven stars" (verse 1, chapter 3), refers to the natural man redeemed, or rounded out. The stars here represent faculties that have not yet been developed; they are remote—spiritual faculties, not really understood. Verse 3 reminds us that we must remember the foundation principles, our first instructions in Truth, which are that man is spiritual and that he must exercise his spiritual dominion and power over himself, over his own emotions, appetites, and desires.

In verse 5 the "white garments" exemplify the purified aura that surrounds the individual who has followed the true revelations of Spirit within him to the cleansing of his thoughts and of his body temple, and to the putting on of the Christ. His aura has been purified; it shines in brilliance and whiteness. White represents purity.

Philadelphia (brotherly love) stands for the love faculty, or the assembly of love thoughts in consciousness that make up the love faculty. The love center is at the heart. "He that hath the key of David" (verse 7) is the I AM. The I AM in its highest aspect is Christ. It has more or less of the personal in those who are not fully lifted into the Christ consciousness. The "synagogue of Satan" (verse 9) is the love that is dominated by selfishness. Lack of love causes the "hour of trial,

that *hour* which is to come upon the whole world" (verse 10). Love alone will harmonize the warring conditions in our own consciousness and in all the earth. Harmony begins in the individual. "The name of my God" (verse 12) is love.

Laodicea (just people) represents the faculty of judgment. This faculty is situated in the lower portion of the great nerve center called the solar plexus, just back of the top part of the stomach. The "Amen, the faithful and true witness, the beginning of the creation of God" (verse 14), is the Christ; also it refers to the redeemed man, Jesus Christ. If we wish to attain the Christ perfection—and we can attain it—we must not allow ourselves to become "lukewarm" or indifferent toward the real things of Spirit. We must retain our ideals, our love, our zeal, our confidence, until we come to the end of all mortal errors and limitations. We must not become so taken up with our outer demonstrations that we forget the Source of all—the Spirit of God within us.

THANKSGIVING

We thank thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all thy love imparts,
And, what thou most desirest,
Our humble, thankful hearts.
All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all his love.

—*Jane M. Campbell.*

THE HAVEN OF THE HOME

FRANCES W. FOULKS

THE WORLD is full of error appearances, so all who know the Truth must hold high the candle of the Lord to light the souls that are struggling for freedom. Those who know enough of Truth to see beyond appearances realize that error is making its last stand and that the souls that are entering into seeming error are in reality being cleansed and freed.

Virtually every family has its members who go out into the workaday world to carry on the business of the world and to earn money to maintain the home. Particularly to those who remain in the home is given the precious charge of holding the candle of the Lord. It is especially their privilege to keep in such close touch with the divine presence that they can feel at all times that the presence has charge over all the ways of their loved ones and will lift them out of temptation and danger. Many a person has been delivered in a manner seemingly miraculous, through a loved one's communing in the Secret Place of the Most High, interceding with the One who is mighty to save and ever present to deliver.

The homekeeper may seem to have but little time from her duties—cooking, sewing, darning, cleaning—but if she fully makes up her mind to have a time and a place for meditation and association with the Father each day, to keep the high watch—though all the

disturbances of doorbell and telephone and neighbors seem to double and treble—outer things soon will take their rightful places and the time set apart will become free from calls of any kind. Disturbances must be treated with patience, but a time will come when the homekeeper must say with authority, tempered with love: *No more shall outer things break my engagement with my God. Be still while my Lord (higher self) communes with the Father.* The enemies of the stillness will become obedient to her—they will keep silent while she worships at the throne of grace.

The times of silence have great power in the home. The presence of the all-powerful One who has been entertained will be felt by all who enter, although they may not describe it as more than peace and welcome; however, their souls will know it and be nourished by it. "I was hungry, and ye gave me to eat. . . . When saw we thee hungry, and fed thee? . . . Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

One cannot estimate in mere words the value of an atmosphere of peace and harmony in the home, especially to the members of the home who are in the business world. Such an atmosphere is like a benediction as they leave, a pillar of fire that goes before them showing them the way; it guides them home again and greets them as they enter, and in it they drop the cares of the day and find rest and joy in the home companionship.

The very walls of our homes become alive with the words that are spoken daily in our associations with one another. The members of the household even charge the atmosphere with their thoughts or unspoken words; their attitudes of mind make the atmosphere sweet and wholesome or inharmonious and repellent to all who enter. Very old churches silently testify to this truth; in a place where for many years only holy words

have vibrated, peace and joy seem to charge the atmosphere. The atmosphere of the home may be charged in the same way if those in the home live only in love.

Little children are very susceptible to thought influences. Many a child has been thrown into a fit of temper or into sickness by constant friction between older ones, even when the discord did not include the little one. The home may be charged with inharmony instead of harmony, and the effects will show forth surely in the bodies and in the affairs of its occupants. One who goes forth into business with a blessing can do more and better work than the one who finds the clashes of home outworking from his thoughts into his business.

Service to others must be included in the day's work if we would progress. The Master took a towel and washed the disciples' feet, but he said that Mary chose the better part, that which could not be taken from her, when she worshiped at the feet of Christ instead of being cumbered and anxious with much serving.

The greatest service that you can render others is to take them daily to the great white throne of God and there ask a blessing that enriches them and you and the home. Charge the home with the mystery of godliness. Speak aloud the words of blessing; sing them, radiate them as you go about the daily duties. If one of the household is nervous, fill his room with peace and trust while you set the outer in order. If one is weak, speak words of strength and courage; if another is cross and irritable, loose in his room thought vibrations of love and kindness. Perhaps another needs health, prosperity, encouragement; all these can be established first in the consciousness of the one who is using the law, and then brough forth in the home atmosphere to find lodgment in the consciousness of the one who needs the blessing. But as you do this, be careful to see the shortcomings of loved ones as appearances only, and not

in any way as part of the real of them. With the inner eye see the flawless self, ever triumphant over all downward tendencies, and thus seeing, heal, lift, harmonize.

Faith, courage, prayer, patience, O child of God, will bring the inner perfection forth into the outer and your blessings will increase and multiply until the candle of the Lord that you hold will become for the many a great light set on a hill. The candle of the Lord, the Christ light within—no matter how small seems its opportunity to shine because bound by the four walls of the home—will touch other candles, and myriads will be guided by the light that your candle originated in the haven of the home.

WHOSOEVER WOULD BECOME GREAT

It is to men and women who are in the real active work of the world that we must look for contributions to the general good of humanity. There should be a unity of purpose on all points which are vital to the restoration of man to the wisdom and power which he had with the Father before time was known. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant," was Jesus' statement to his followers, and the words give us a suggestion as to the attitude we should assume toward our fellow men. Our service should be willingly and gladly given to all who may need help along the way. If our love to our brother is equal to our love for self, we will serve him as we serve self.

To live, to love, to serve, are the great works of the world. Live to the highest and best, and demand of life each day more of that love which will cause you to cast off the shackles of selfishness, of passion, of greed, of littleness, and to build more stately mansions for the soul.—*Jennie H. Croft.*

The heart is wiser than the intellect.—*J. G. Holland.*

SOME CAUSES OF INHARMONIES BETWEEN PARENT AND CHILD

J. M. Davis

SOME parents are, in spirit, not far removed from the days of the Puritans when a child had to obey without question. These parents regard punishment as perfectly justifiable in case of disobedience, regardless of the admonition: "Vengeance *is* mine; saith the Lord [the law]" (A. V.). A child usually has a sense of fairness, and innately he knows that it is not right for any one to be subservient to another, to forego his own individuality merely to satisfy another. The child innately knows that the only standard to which he ought to conform is the ideal of what is right. A parent will obtain better results in the training of his child if he, too, recognizes that the only standard to which the child ought to conform is the ideal of what is right. If the parent is expecting the child to do that which is not right, is it not perfectly justifiable for the child to disobey? If the child, on account of his limited understanding, thinks that his parent is asking him to do something which to the child does not seem right, then surely it is wise for the parent to explain to the child the parent's point of view. If the parent has good reasons for his opinion, the child will readily see the point. If a child is compelled to obey when he cannot see the reasonableness of his parent's commands, the compulsion arouses resentment. Afterward, in order to avoid the consequences of disobedience, he keeps his affairs to himself and often develops traits of deceit and dishonesty. This secretiveness widens the breach between him and his parents and deprives the parents of a chance to understand the child's views.

Most parents are sure that they are doing their

best for their children; however, what seems right to one person may not be right in the eyes of another. What is right is a matter of principle. What is right is right in the absolute; but personal interpretations of what is right will differ according to the understanding of the individual. All ideas with regard to behavior, food, clothes, habits—all external things—are matters of personal opinion. Very often a mother wants her child to conform to her ideas. She seeks to bind him to a certain line of action, while the spirit of God within him requires some entirely different expression. A wise mother draws out the true thoughts and desires of her child, thus giving him self-reliance and initiative.

A conscientious mother who tries to make her child do what she conceives to be his duty, without taking the trouble to ascertain the child's viewpoint on the question, is often hurt when she sees that the child seems to care more for his father than for her. This state of affairs may seem quite unfair to the mother, because in her judgment the father is not upholding her in disciplining the child. Probably the father does not try to impose his ideas upon the child but tries to understand the child's point of view. A father who will listen to the child's reasons for his actions and so come to see the workings of the young mind will find that there is no need to brush aside the childish reasoning, but the parent, with his more mature wisdom, can help to solve the juvenile's problem.

If the mother would put aside her own opinions long enough to observe closely, she would realize that the child is obedient and respectful to such a father, that he values his father's opinions and is glad to do whatever the father asks of him—while the mother has to use force in order to get him to do the same things. There must be love and understanding first; respect and obedience are the natural result.

CREED

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven 'tis on the rounds
Of love to men.

I hold all else named piety
A selfish scheme, a vain pretense;
Where center is not—can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rime may go—
Whatever things be sweet or fair
Love makes them so.

Whether it be the lullabies
That charm to rest the nursling bird,
Or the sweet confidence of sighs
And blushes, made without a word;

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door a bush
Of ragged flowers;

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust.

—*Alice Cary.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER; INTELLIGENCE

MARY PARRISH

PARENTS probably are, as a rule, the most tyrannical people in the world. They think and wish and will certain things for their offspring, according to the ideals of the race. They say: "You are to be like this." They set the mold for their children, and expect them to fill it, forgetting that there is a divine intelligence guiding the little life, and leading it to its ultimate goal of good. Each soul must unfold according to the urge of Spirit within, and if parents but knew the effect of the exercise of their human wills upon the souls of their little ones, they would stay their attempts to control and direct in human fashion. So long as a child is bounded by the consciousness derived from human parentage, it cannot be fully conscious of its relationship to the divine. It is a mistaken idea that even an unborn babe needs to be under the dominion of the human will of the parents. The divine intelligence which brings that little life forth is sufficient to meet its every need. Within the body of your babe the divine intelligence is working, day and night, with an action so perfect that you are not even aware of it. As a parent you may fulfill your highest duty to your child by affirming for it the operation of this intelligence, and entrusting the babe to the One who knows its greatest need. Affirm:

The one infinite Intelligence (God) is expressing in and through my child. Thankfully and joyously I acknowledge this directive power and its perfect work in my little one.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

TO THE GLORY OF GOD

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—*Paul to the Corinthians.*

Our Father, we thank thee for this manifestation of infinite abundance, and we know that thy blessings are poured out upon us.—*W. G.*

We thank thee, Lord, for daily bread,
For home and food and friends;
We thank thee too for joy and strength
And all thy goodness sends.
Amen. —*L. H.*

The same Spirit that delivered the Egyptians, caused water to flow from a stone, and provided manna each day, has also furnished this bountiful repast for us. We bless thee, O God, and give thanks for thine unfailing, omnipresent, abundant supply. Amen.—*E. J. C.*

THANKS

Thank God for the man who is cheerful
In the midst of troubles, I say,
Who sings of a bright tomorrow
In spite of the clouds of today.
His life is a beautiful sermon,
And this is the lesson to me:
Meet trials with smiles, and they vanish;
Face cares with a song, and they flee.

—*Selected.*

SUNDAY LESSONS

LESSON 5, NOVEMBER 1, 1925.

Unity Subject—MASTERY OVER SELF.

International Subject—THE FIGHT AGAINST STRONG DRINK (WORLD'S TEMPERANCE SUNDAY).—Eph. 6:10-20.

10. Finally, be strong in the Lord, and in the strength of his might.

11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

12. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*.

13. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness,

15. And having shod your feet with the preparation of the gospel of peace;

16. Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*.

17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18. With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

19. And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel,

20. For which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*Through the Christ in me I am*

master of myself, and I am therefore temperate in all things.

Our lesson for today is one of self-mastery. Only when individuals become masters of themselves will true and lasting temperance be established throughout the earth. This mastery is accomplished by means of the Christ mind, the Christ power within. "Be strong in the Lord, and in the strength of his might."

"Put on the whole armor of God [spiritual understanding]." Strength, love, courage, wisdom, faith, and all the attributes of the Divine must be realized in individual consciousness, "that ye may be able to stand against the wiles of the devil." The "devil" is the adverse, carnal, error beliefs, thoughts, and desires within the individual; also the total of the racial ignorance and seeming adversity. Do not fight against outer conditions or persons ("Resist not him that is evil," Jesus said), but against the ignorant beliefs and thoughts that are back of the conditions. When the mental causes of intemperance and inharmony are replaced, true ideas, righteous and loving acts will take the place of all unwise conduct.

Christian overcomers need to wage war only "against the spiritual *hosts* of wickedness in the heavenly *places*" —in other words, against the error thoughts of their own mentalities and of the race. They need to have on the whole armor of God, that they may always be able to stand in the "evil day"—the times when the mortal arises in them and they find themselves tempted to give way to sense beliefs and desires instead of remaining true to their highest spiritual ideals. Outer force cannot stand against the inner overcoming; only true ideas can put to flight and replace error ideas.

"Stand therefore, having girded your loins with truth." As demonstrated by Jesus Christ, Truth is a quickening, creative energy, a restorative power; a

knowledge of Truth and its activity in the consciousness will strengthen and sustain us at all times.

To "put on the breastplate of righteousness" is to have the heart right with God; it includes all right thinking and right doing, according to the Christ standard of love and right.

To have the feet shod "with the preparation of the gospel of peace" is to understand the Christ love which fulfills the law; to know how to exercise it in all ways, that the whole life, within and without, may be adjusted in divine order and harmony.

Faith, the inner assurance and immovable conviction of the unfailing spiritual realities that are ever present for our use, is our shield from any temptation that may arise.

We are transformed by a change of thought, by incorporating divine ideas into our consciousness in place of the error thinking of the carnal mind. Thus, right, true, spiritual ideas become to us a "helmet of salvation."

By declaring statements of absolute truth we take and use "the sword of the Spirit, which is the word of God."

We should always be on our guard; we should "pray without ceasing," that we may establish ourselves in the good and the true, in the one Power, the one Life—God in us—which will enable us to rise to the Christ level. "What I say unto you I say unto all, Watch."

QUESTIONS

1. How can true and lasting temperance be established?
2. How is self-mastery established?
3. Explain verses 11 and 12 of our lesson.
4. What is the "evil day"?
5. Explain verses 14 and 15; also, verses 16 and 17.
6. Why should we always be on our guard?

Lesson 6, November 8, 1925.

Unity Subject—HUMILITY AND SELF-WILL.

International Subject—PAUL'S FAREWELL AT MILETUS.—Acts 20:25-38.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

26. Wherefore I testify unto you this day, that I am pure from the blood of all men.

27. For I shrank not from declaring unto you the whole counsel of God.

28. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.

29. I know that after my departing grievous wolves shall enter in among you, not sparing the flock;

30. And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.

31. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

32. And now I commend you to God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified.

33. I coveted no man's silver, or gold, or apparel.

34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down and prayed with them all.

37. And they all wept sore, and fell on Paul's neck and kissed him,

38. Sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Golden Text—*Ye ought to help the weak, and*

to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

SILENT PRAYER—*I can do all things through Christ who strengthens me. I gladly surrender my personal determination to the divine will.*

A study of the life of Paul reveals that Paul had a type of mind which we classify in this day as the spiritually illumined mind. He was more than a psychic; he had spiritual understanding.

One may be able to see thought forms, and may apparently know a great deal more about the occult than the average individual knows, yet he may lack spiritual understanding. The difference between a commercial clairvoyant and a spiritual seer is that the seer has an understanding quality of mind. The one sees thought images but does not know their real significance, while the other not only sees but knows. To be a psychic and to have no real spiritual understanding is dangerous. Those who do not have psychic vision give deference to him who has it and assume that he possesses superior knowledge, when in fact he may be very ignorant. This presumption of wisdom leads to a certain mortal egotism on the part of the psychic, and causes him to neglect the study of real Truth. There is no profit in visions and dreams unless they are correctly interpreted. In Egypt the baker, the butler, and the king dreamed dreams, but it took a Joseph to interpret them.

Paul had open vision after his conversion on the way to Damascus. On that occasion his inner sight and his inner hearing were quickened, but his spiritual understanding was not opened until after he had studied three years in Arabia. He is silent about that experience, but had he written of it he doubtless would have

told of having had meditations and illuminations similar to those experienced by all people who attain a certain degree of spiritual sight and hearing.

Students of Truth find that meekness is necessary to one who would open his mentality to the realm of pure ideas. Paul developed meekness—a remarkable achievement for one who formerly had been so very self-sufficient.

Because Paul was a great apostle, and in many spiritual things was far beyond us, it does not follow that he was perfect, or that we should accept as gospel truth all that he wrote. He had his weaknesses. In the chapter from which our lesson is taken, Paul proclaims that he is going to Jerusalem "bound in the spirit" (verse 22). This was not a wise affirmation for one who was preaching freedom from bonds; neither was it wise to make the statement that he was going to Jerusalem in spite of the warnings of the Holy Spirit that "bonds and afflictions" would await him there. Seemingly Spirit was trying to direct him away from Jerusalem, but his obstinacy and persistence, which he had so long held in abeyance, broke forth, and he was determined to carry out his own plans regardless of divine warnings.

So in our spiritual ongoing we find that old states of mind crop out again after we have thought them wholly overcome. Spiritual obedience will save us from hard experiences. Had Paul been obedient he might have avoided the years of imprisonment in Jerusalem and in Rome, and he might have lived many years longer to teach the people. The Lord does not put trials upon us, nor are we bound in doing his work. "Where Christ is there is liberty."

Paul and his ministry afford us splendid examples of humility and courage, of honesty and unselfishness, of tireless zeal and whole-hearted consecration to the work of establishing the Christ truth throughout the

entire consciousness and of proclaiming it to others; but let us profit also by his mistakes, and let us renew our determination to be guided by the Spirit of God in all our ways, not allowing self-will to bind us or to hinder us from attaining our highest good. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he will direct thy paths." Wisdom's ways do not lead to chains and death, but "her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her."

QUESTIONS

1. Is it possible that one may know much about the occult and yet lack spiritual understanding?

2. What quality is mentioned in this lesson as being very necessary to him who would open his mentality to the realm of pure ideas?

3. Was Paul perfect in all that he said and did? Explain.

4. What will save us from hard experiences?

5. Does the Lord put trials upon us, and are we bound in doing his work?

6. What lessons do we get from the account of Paul's ministry, as set forth in our lesson for today?

Lesson 7, November 15, 1925.

Unity Subject—HUMAN LIMITATIONS THAT HINDER THE REALIZATION OF DIVINE LOVE.

International Subject—PAUL'S ARREST IN JERUSALEM.—Acts 21:27-39.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him,

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the

law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd;

36. For the multitude of the people followed after, crying out, Away with him.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek?

38. Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

GOLDEN TEXT—*If a man suffer as a Christian, let him not be ashamed.*—I Pet. 4:16.

SILENT PRAYER—*Let the work of Thy Spirit in me be love and peace.*

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them which are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Jerusalem, the holy city, represents the love center in consciousness. It is also known as the city, or place, of peace. Physically it corresponds to the cardiac plexus. Its presiding genius is the apostle John. The loves and the hates of the mind are precipitated to this ganglionic receptacle of thoughts, and are crystallized there. Its substance is sensitive, tremulous, and volatile. What we love and what we hate build cells of joy or of pain in this center. In divine order it should be the abode of the good and the pure, but because of the error concepts of the mind, it has become the habitation of wickedness. Jesus said: "From within, out of the heart of men, evil thoughts proceed."

In the regeneration, Truth visits this holy place for the purpose of redeeming it, but finds the very center of religious thought, the temple, given over to bigotry and intolerance.

We all want Truth and the help that comes from it, but when Truth is presented to us we object to the broad, liberal spirit that it proclaims. This is especially the case if our religious training has been narrow and pharisaical. The Jews were taught that they were the chosen people and that all others were heathens. Paul believed that by argument he could show the Jews that he was right in his broader interpretation of the law. In this respect he was not wise. Religious partisans are dogmatic. What they have been taught is their authority and they are not open to logic; hence to argue with one mentally bound in some religious sect creates antagonism and anger. History proves that the so-called "heretic" has never been allowed to argue his case; his destruction has been instantly demanded by religious fanatics.

This destructive thought still exists even among many who claim the freedom of modern enlightenment and civilization. When religious zealots frighten their students and patients by telling them that all other cults

that practice spiritual healing are wrong, we are forced to conclude that bigotry and intolerance have not passed away.

When a man begins in thought to see himself better than other men, he makes his body the dwelling place of this thought of superiority. Next, this thought of separation extends to environment; social apartness follows; temples are built with partitions, and whoever dares to enter the rooms reserved for those of another class is sure to meet with violent opposition.

When Truth comes to one who is in this fixed state of mind there is a tumult in his body temple. Uppermost is the fear that the rites and customs of the church will be interfered with; customs and beliefs and the teachings of those in authority seem of more weight than reason and logic. Any diversion from the old methods of thought is resisted. The whole religious nature is moved; thought runs to meet thought, and a concentration of resistance is set up in the mind that forces out the idea of Truth and closes the doors, as described in verse 30.

Many people wonder why they do not develop divine love more quickly. Here is the reason: They make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no difference in persons. It is principle, and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this truth into our hearts and pull down all walls of separation, we shall feel the flow of infinite love.

When from our hearts we cast forth Truth, and seek to kill it, the secular realms of thought put it in bonds. The ruling intellect sees in it an assassin who has been inciting a revolt against its authority. This ruler of the mind has little respect for religion, but has a mighty awe of the rights of a Roman citizen. When

it learns that Truth is both Jew and Gentile, common to both head and heart, it gives due respect, which goes to show that Truth is less hampered by skepticism and infidelity than by the bigotry and the fanaticism of ignorant, religious zeal.

QUESTIONS

1. Where are the loves and the hates of the mind precipitated? What effect have they?
2. Why is it unwise to argue with persons who are bound mentally in some religious creed or dogma?
3. What happens when Truth meets ideas of social or religious superiority in the mind of an individual?
4. Why do some people find it difficult to develop divine love?
5. By which is Truth hampered the more: by skepticism and infidelity, or by bigoted and ignorant religious zeal?

Lesson 8, November 22, 1925.

Unity Subject—PATIENT PERSISTENCE IN TRUTH.

International Subject—PAUL BEFORE FELIX.—Acts 24:10-16, 22-25.

10. And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:

11. Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:

12. And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13. Neither can they prove to thee the things whereof they now accuse me.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers,

believing all things which are according to the law, and which are written in the prophets;

15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein I also exercise myself to have a conscience void of offence toward God and men always.

22. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24. But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

GOLDEN TEXT—*Herein I also exercise myself to have a conscience void of offence toward God and men always.*—Acts 24:16.

SILENT PRAYER—*I will fear no evil; for Thou art with me.*

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical that so great and powerful a thing as Truth can be confined and hampered by so small and weak a thing as intellect; yet observation and experience prove that it can. In this connection we should distinguish between a statement of Truth, which Paul represents, and the whole Truth, which is the Holy Spirit. The statement of Truth goes before and opens the mind for the larger realization. Elijah, in the Old Testament, and John the Baptist, in the New Testament, represent the forerunner who makes "straight the way of the Lord."

The first impulse of the religious mind is to kill the statement of Truth that seems to run counter to its cher-

ished convictions and traditions. The law of self-preservation, represented by the Roman hierarchy, rescues the statement of Truth, and confines it to the intellectual realm, but does not suppress it; for Paul "reasoned of righteousness, and self-control, and the judgment to come."

We find that a statement of Truth, once admitted into the mind, stimulates the mind for the acceptance of greater truths. Felix represents mortal consciousness, which believes the apparent world to be the whole of existence. Mortal consciousness poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, hoping "that money would be given him." It is not uncommon to find people who devote their knowledge of Truth solely to money-making ends.

Truth is not riotous. It does not argue, or dispute, or cause any disturbance in the temple. It quietly conforms to the law of righteousness, as revealed by Principle. The revelation of the law comes to those who seek it sincerely. The method by which the revelation is attained cannot be described in intellectual terms. "Seek, and ye shall find; knock, and it shall be opened unto you." One opens the inner door by being receptive to good, by being willing to let go the old ways, the old thoughts of limitation. Felix was terrified at the revelations of his own shortcomings when Truth, through Paul, reasoned of righteousness, temperance, and the judgment to come, but he said: "Go thy way for this time; and when I have a convenient season, I will call thee unto me." He was not quite ready to give up the ambitions of personality.

Although it is a hard thing to do, one must be willing to give up the desires of the personal man, in order to enter into the joys of the universal. Although the whole life may have been devoted to worldly aims and to

sensual attainments, and the thoughts concentrated on the material, yet the surrender can be made, and it must be made eventually. If one does not give up willingly, the law itself brings about the condition of error thoughts in the visible life that dissolves its temporal structures. Such a life usually ends in a tragedy; this rule held true in the life of Felix.

A certain man was prosperous and apparently happy when Truth was first presented to him. His initial attitude toward Truth was: "I do not need this; I have everything that I require." But Truth kept up its ministry in his mind, and he let it work in a quiet way. He was not religious, but he was honest. He began to ask the Lord to show him the higher law. Little by little there was an inner revelation; now his whole life is devoted to Truth. He says that he thought that he had happiness in the old way, but that it was not to be compared to the joy of the new way of life. It has taken him years to reach this security in Truth. It is not always a burst of glory that opens the door toward heaven.

Many persons fail to demonstrate because they are not patient. They want results at once. Paul lay for two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit should never tremble at the seemingly formidable array of forces that oppose them. Forty Jews took a solemn oath neither to eat nor drink until they had killed Paul (Acts 23:12), yet Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but if you have laid hold of Truth and are faithful to it, a power is at work in the realm of mind that will work out the desires of your heart. The law of Truth is now working for all those who are silently and audibly testifying that they are under divine protection.

QUESTIONS

1. What effect does a statement of Truth have when admitted into the mind?
2. What is Truth's attitude toward opposition?
3. To whom does the revelation of the law come?
4. What must one give up, in order to enter into the joys of the universal?
5. Why do many persons fail to demonstrate?

LESSON 9, NOVEMBER 29, 1925.

Unity Subject—THE NEVER-CEASING ACTIVITY OF TRUTH.

International Subject—PAUL BEFORE AGRIPPA.—Acts 26:19-32.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.
21. For this cause the Jews seized me in the temple, and assayed to kill me.
22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
23. How that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.
25. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30. And the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

GOLDEN TEXT—*I was not disobedient unto the heavenly vision.*—Acts 26:19.

SILENT PRAYER—*The Spirit of truth is ever active in me, guiding me into all truth.*

When Truth has once entered the mind, there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. An undercurrent of true thought incessantly taps at the door of conscience, and eventually influences the whole character. The changes that come to one during this process are hardly discernible on the surface; one is not always conscious of the transformation that is going on, unless he compares his thoughts of today with those that he entertained before he listened to Truth. It is a common experience for one to think that there has not been much progress, but a little retrospection shows that the light of Truth has dissipated much darkness and has revealed a host of new ideas.

The word "Felix" means transient prosperity and happiness. Felix's reign as governor of the province was short; history says that he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies "festive, joyful." Agrippa was ruler of a neighboring province; with his sister Bernice,

he was visiting Festus. Paul was called before these worthies and ordered to restate his case, that they might determine what should be done with him.

The word "Agrippa" means "one who gives pain in birth." As Festus represents the transient joys of the external life, Agrippa shows the close association between pain and this sort of pleasure. Drusilla and Bernice represent the voluptuous side of the sense life. A change is taking place in consciousness. Truth is finding its way to the surface. The man and his soul are communing, yet the walls of sense are not all broken down. The priests and the people, with their trumpets of true words, had to make a series of journeys around Jericho to shatter the walls. If we are enamored of the sense life, we shall have to affirm the truth again and again before we finally demonstrate the unreality of error.

Paul told of the illumination which had come to him at midday while he was on the road to Damascus. Festus declared that Paul was a lunatic—that his much study had unbalanced his mind. When we remember some great spiritual uplift that has come to us, we are likely to doubt, especially if we are in sense consciousness. In order to realize the truth of the superconscious mind, we must keep contact with it by engaging frequently in prayer and meditation. If we lose this contact and become submerged in the intellectual and the physical realms of thought, the higher realm seems so far away that we count belief in it a dream or insanity.

So long as we are enjoying ourselves in the sense life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal, but Agrippa (pain) was brought very close to acceptance of the higher way. Nearly all Truth students have come into Truth by the pain route. Agrippa did not accept Truth at the first appeal, nor do all sufferers accept the Christ way to wholeness, harmony, peace, and plenty when it is first

shown to them. Many who are in need first try every form of material aid; then when all else has failed they are ready to put their trust in God; they learn to conform to divine law, that they may realize the good they are seeking. After people have been delivered again and again from mortal bondage through the power of Spirit, they are sometimes prone to turn to the outer for aid in times of seemingly great stress or need. Even Paul did this and so he was kept in bonds when he might have been set at liberty, if he had not appealed to Cæsar.

Yet God did not forsake Paul. The Spirit of truth remained with him, protected him, and used him wonderfully in spite of his bonds. Two lessons that we learn from this part of Paul's history are: that there is a great necessity for our being true to God and trusting in him at all times, in all ways; and that we should not be discouraged if we make mistakes and fall short of perfect obedience to the divine law. Truth will remain with us and will be active in and through us just to the extent to which we give it place. If we permit, it will continue to lead us to higher and clearer and more perfect understanding and attainment.

QUESTIONS

1. Is Truth, once accepted, ever lost?
2. Why do many people feel that they have made but little progress in Truth?
3. What relation does pain bear to material pleasure?
4. What mistakes do students sometimes make in remembering past demonstrations?
5. What inharmony causes a large number of people to seek Truth?
6. Tell of two of the lessons that we get from Paul's history.

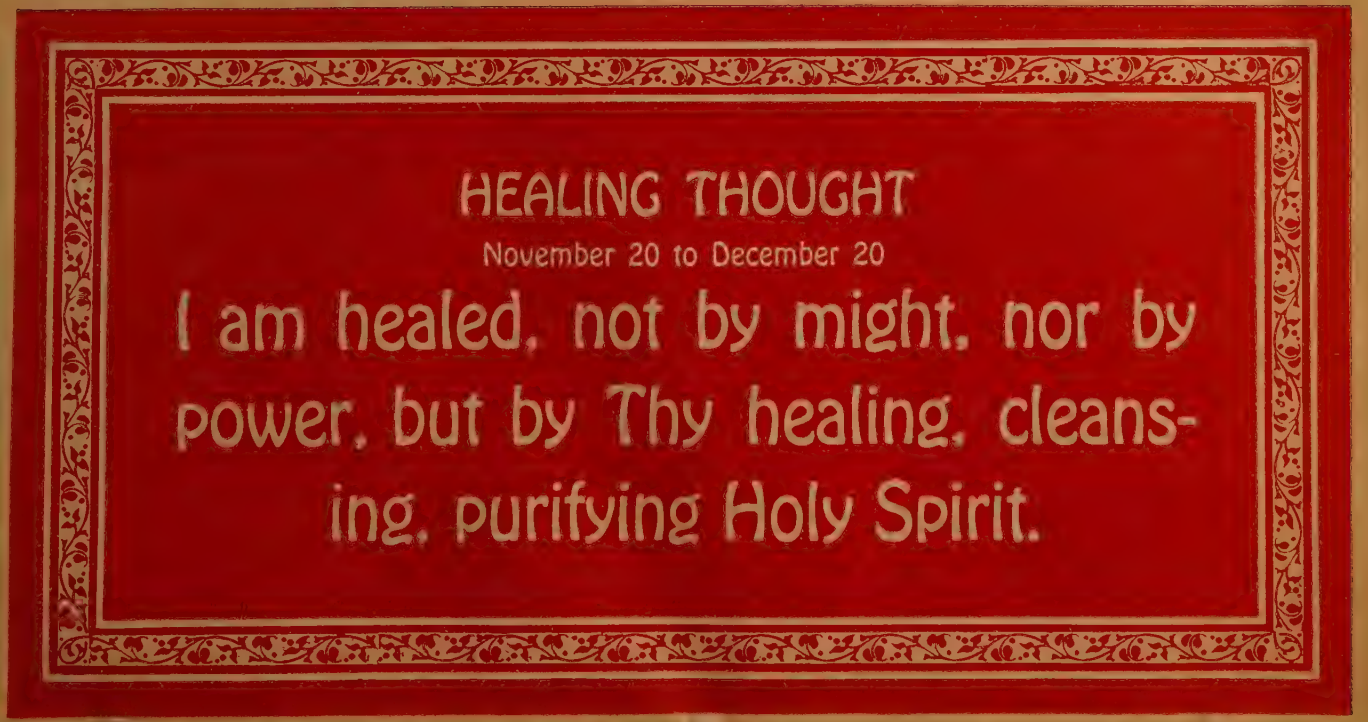
HEALTH

I am healed, not by might, nor by power, but by Thy healing, cleansing, purifying Holy Spirit.

Divine healing is not mysterious and occult. It is not accomplished by the invocation of some mighty seer or prophet. Divine healing is very simple. It is merely one's giving oneself up to the healing power of the Holy Spirit.

The Holy Spirit is the universal principle that makes things whole. The Holy Spirit is the spirit of wholeness that heals a cut tree or a cut finger. We have not welcomed its healing work in our bodies; we have even impeded the healing work by our lack of faith. "He did not many mighty works there because of their unbelief."

Acknowledge, praise, and rejoice in the healing power of the Holy Spirit and you will be healed.


HEALING THOUGHT
November 20 to December 20
I am healed, not by might, nor by power, but by Thy healing, cleansing, purifying Holy Spirit.

PROSPERITY THOUGHT

November 20 to December 20

Through Christ I inherit the riches of God and all my affairs are perpetually prosperous.

PROSPERITY

Through Christ I inherit the riches of God and all my affairs are perpetually prosperous.

We all are joint heirs with Christ to the riches of God. Christ said: "All things whatsoever the Father hath are mine." We are enjoined to follow him. What he realized we can realize if we give ourselves up to the same spirit.

Our minds must be charged with the truth that all riches have their origin in Spirit and that God is Spirit. Be "rich toward God." Think how rich God is and that you inherit his rich Spirit. The thought of prosperity in your mind will overflow into your affairs and your prosperity will be assured.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

TITHING AND PROSPERITY

The story of how the practice of tithing completely changed the life of Charles Page was told by Harry A. Stewart in the July issue of The American Magazine. Charles Page is now a millionaire oil operator in Oklahoma, but as a young man he was working for lumbermen in Michigan. The article in The American Magazine, from which we quote, with permission, states that about thirty-four years ago, when Mrs. Page was very ill and there was little hope of her recovery, Charles Page, in his despair, prayed.

"Oh, Lord;" he groaned, in the anguish of his spirit, "don't take her away from me. I just couldn't bear it!" . . .

The words he uttered rang emptily in his own ears. He didn't seem to be making the connection—somehow. The prayer fell to earth without ever reaching to the height of heaven. . . .

"Why should God do anything for *me?*" he thought. "What have I ever done for him? . . . I couldn't expect God to help me," he thought. "I ain't been shootin' square with him."

He leaped to his feet. With him, to think was to act. . . . What *was* his duty to God?

Then he remembered his childhood. His mother had belonged to a religious sect which practices "tithing," or giving a tenth to God. There, it flashed across his mind, lay the way in which he could begin to "shoot square" with the Lord. . . . The following morning a poor widow had a burst of joy when she found under her doorsill an anonymous contribution that removed from her heart the fear of winter. . . .

[The next evening inquiry at the hospital brought forth the reply that his wife was no better.] For a moment the young chap was depressed. Maybe he was on the wrong

track. Maybe there was nothing to this notion of his that God would take pity on him if he tried to do his part. Then he shut his teeth determinedly.

"I ain't makin' a bargain with you, God," he thought. "I'm doin' this because it's the *right thing* for me to do."

And, with that, he felt strangely cheered and relieved. This time it seemed to him that his message *carried*. Thereafter, of each dollar he earned, a tenth part steadily went to relieve the necessities of some poor person.

Now comes the remarkable part of this incident. His wife, much to the astonishment of the surgeons, took a turn for the better, and within a comparatively short time was well!

. . . The practice he began thirty-four years ago he has never stopped. For a long time he gave a tenth of his income. Then he increased the quota to a quarter; then to a half, and finally to all except enough to provide for his personal and family expenses. The amount he has thus donated runs far into the millions. . . .

"First off," he warned me, "don't get the idea that I'm telling you how to grow rich. It's the *giving*, not the *getting*, that's important. Personally, I believe that it's only playing fair to tithe, or give a part of your income to God. But it must be a gift, not an investment. Do you get the difference? If you tithe in the right spirit, you will get your reward just as sure as a gun's iron; but the reward may not come in the form of money. Often it's something far better than money. . . .

"How could I tell whether or not it went to worthy people?" Page paused to laugh, and then snapped his fingers, a gesture characteristic of him. "I got the 'nudge.' That's the way I knew."

"What do you mean by the 'nudge'?" I queried.

"Oh, what you would call a hunch, a sort of message. I always know."

"Do you mean a message from God?" I asked.

"Well, indirectly. Of course, God's everywhere. Why, I can feel his presence all the time. I believe that if you keep your ear to the ground, so to speak, you'll know pretty well what he wants you to do, I reckon. I mean that I get an impulse to do this, not to do that. No words to it —just a nudge one way or the other. . . .

"I can't say that God particularly touched my heart, or that I even thought much about him. I was keeping

up my end of it, and I left the rest to him. It was later on that I began to realize how close he is to all of us." . . .

Mr. Page then spoke of an orphanage that he maintains.

"I made up my mind right at the start that the only rules those kids should have to bother about would be just the same rules you have for your own kids. Just behave themselves, and grow up to be good people. Every night Mrs. Lindsay [the matron] has prayers for them.

"About this time I got my first shock. We had one little girl in the home—she was about thirteen years old—who had, well, what you might call tendencies. . . . We were worried about her.

"One evening I was driving out to the home in my old buggy, and I saw this girl come flying down through the trees to meet me. She jumped into the buggy, threw her arms around my neck, and said: 'Oh, Daddy Page, I'm saved.'

"I dropped the reins and held her off to look at her. Yes, I could see that even her face was different. It had changed somehow. Something that used to be there wasn't there any more, and her eyes were just as pure and sweet as a mountain spring. . . .

"I'll never get over the feeling I had then," he went on after a moment. "That gave me a chill, a tough old stager like me! *God had touched that girl!* I could see it just as plain as anything. It shook me.

"It had been over fifteen years," he went on, "since I first began giving. I had always believed in God. Now, for the first time, I felt his presence, saw the work of his hand.

"Not long after that a woman in Tulsa who had lived a mighty hard life got down and out. Age and disease had thrown her at last. She couldn't do a thing for herself, but she didn't seem to care. I brought her out to the farm, and put up a little cottage for her, arranged everything nice, and put her in it. I used to go and see her once in a while. Her face was just as hard as a hickory knot. I offered to give her a Bible. She laughed at me.

" 'Where do you think that stuff is going to get me?' she sneered. 'Even if they was anything to it, I'm too far

gone for help. I ain't going to quit and holler at the last minute, just because the cards have run against me.'

"Oh, she was a hard one, I'll tell you.

"Well, a couple of the girls from the home took to coming in to see her, and they prayed for her. You know, praying ain't no trouble at all to those girls of mine—why, they're just as used to talking with God as they are to me.

"One day, a few weeks later, I dropped over to the cottage to see how she was getting along. As soon as I opened the door, I saw that something was different. The place seemed brighter, prettier. At first I couldn't make out what the difference was. Then she sang out: 'Charley, I'm saved; thank God, I'm saved.'

"And I saw how she had changed. Her face was just the face of a sweet old woman who's about ready to go over the Divide. It was *clean.*

"That gave me another jolt. It jolted me all the way around. I knew that God was not only here, present with us, but *anxious to help.*

Page stopped, and picked up a well-worn leather-bound Bible from the table.

"Ever read in here where it says, 'Knock and it shall be opened'?" he asked. "Well, lemme tell you something: That ain't no bluff. God meant those words!

"Suppose some man said to you that he wanted to help you. All you had to do was to ask him, and he'd give you everything he could. What would you do?

"Why . . . you'd find out whether he's bluffing or not, wouldn't you? Well, *call God.* He ain't tryin' to run a sandy on you. He means every word he says."

What has Mr. Page gained by his tithing? He has come to know God as his omnipresent friend and adviser, he has the pleasure of providing a home for the fatherless and of doing many other charitable acts, and he has become a millionaire.

GOD'S GUIDING HAND

Last year George Bemis, of Indianapolis, a railroad engineer, retired at the age of seventy, after fifty-three years of service without having had even one accident. Mr. Bemis is reported as saying that before every trip he prayed to God for guidance and protection.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

DANCING

I should like to read your views on the subject of dancing. Is it not better to cleanse the heart than to worship manmade creeds? I feel sure that your opinion will be welcomed by many.

Unity does not lay down outer rules of action for its members and students to follow. We know that when the heart and the mind are right with God, the individual will have no desire to do anything in the outer that would not add to his own spiritual growth and attainment, or that might be a stumblingblock to another.

It may be that during a certain stage of one's unfoldment, one should limit the expression of the "old man" by following set rules of action. In that case, the teaching of the churches against dancing would have its place. We have learned, however, that all outer rules to suppress evil and bring about reforms are attempts to purify a stream which is polluted at the fountainhead. The fountainhead of life is the thinking faculty in mankind. Each man, woman, and child must learn the law of thought formation and mental cleansing. Jesus Christ taught the need for individual understanding and responsibility. Each person must learn to know within himself what he should do. No one really has any right to make laws for another, unless that other has fallen so far short of his own inner dominion that he has become for the time being a menace to those about him. And even though it may then become necessary to restrain another in outer ways, he will never really be lifted out of error until he, through his own indwelling Christ, changes the current of his thinking. All true transformation of any individual works from within his mind and thoughts out to his acts. Simply to do or not do certain things because some

one else has decided that these things should or should not be done, will never change the inner desires of man, and so long as he does not overcome the inner desire which is back of the outer act, he has not done any real overcoming.

One of our booklets, "Conservation," gives the following in answer to inquiries received by us as to whether or not dancing is right:

> Dancing, when it is the expression of the sense mind, dissipates force and substance. The many Biblical references to dancing show that it should be an expression of the spiritual mind. All dances are characteristic of the mind that produces them or that loves them. It is easy sometimes to distinguish the product of the sensual mind, but not always. The character of the dance loved by the spiritual mind would differ widely from the dizzy dance that thrills with sense delight. It would express reverence and spiritual joy, and one would be best prepared for it by prayer and spiritual meditation. Prayer would be out of place in the dance which appeals to the senses.

Perhaps in deciding regarding any outer pleasure one could reach the best solution by settling the question as to whether one could keep himself in a prayerful state of mind while participating in the pleasure. Wherever one can take God with him consciously, and can feel joy in the divine Presence, there can be no question as to the fitness of that place; whatever one can do without any inner feeling of condemnation, and with the thought of God and Truth uppermost in his mind, cannot harm one.

Yes, we agree with you that when individuals enter into the real inner spirit of the truth, their religion will become something more spiritual and satisfying than the mere outer letter of the law. The Spirit of truth in them will be their guide instead of man-made traditions and creeds; the true law of love will be written in their [illegible]arts, and they will direct their outer doings accord-[illegible]w.

PRAYING FOR PROSPERITY

I cannot understand your teaching about prosperity. The Bible tells us that the perfect One who gave his life for us had not where to lay his head. What am I that I should plead for prosperity? I cannot see that God has ever promised us material blessings.

You are not to plead. The promise of Jesus Christ is: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Jesus Christ was not poor. He had the consciousness of oneness with God, the consciousness that knew that whenever a need arose the supply would be there. Doors were always open to him. Through his knowledge of God and his law, supply materialized at his command. He wore the most costly of garments, the seamless robe. We cannot look upon the Son of God as lacking, in any sense, that which belonged to him as heir to the riches of heaven.

We all bear the burden of the cross that he carried, and we shall continue to do so until we have accepted the Christ life; until we have fully sacrificed the mortal self and, obeying the teachings of Jesus Christ, follow him, keep his sayings, and so come into true spiritual illumination and into knowledge of our oneness with the Father. "I in them, and thou in me, that they may be perfected into one," is the prayer of our Lord.

If you feel that God's hand does not give you the material comforts that you have, how can you enjoy them? How can you expect them to bless you, if you feel that they are apart from God and possibly not his will for you?

Are you not separating God from your world of affairs and placing him afar off, making his blessings theories instead of realities? We can become spiritual only as we make our religion practical. God, the good, is everywhere present; when you become truly conscious of that fact, you will come into harmony with the divin[illegible] law through which God can work his good will for y[illegible]

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Kingston, Jamaica, B. W. I.—It is forty years since I have known such health, strength, vision, and youth as I am now enjoying. I am far more efficient in my work, my brain is clearer, and my memory is better. I thank you for your prayers.—*E. R. H.*

Bakersfield, Calif.—You may discontinue prayers for my recovery from tuberculosis. I am well in every way. Through your untiring help I am at last manifesting the perfect health that God in his love meant me to have. I praise God and Unity.—*Mrs. E. C. C.*

Mitchell, Nebr.—I wrote you asking prayers for my husband, who for ten years had suffered from asthma. He is now healed through your faith. I sincerely thank God and Unity.—*Mrs. J. M.*

Browns Valley, Minn.—Through your prayers my mother was healed of diabetes after she had been sent home from the hospital as incurable.—*Mrs. S. M. M.*

Santa Cruz, Calif.—My husband has recovered from "flu" and has been able to reopen his place of business. I am thankful for your help.—*Mrs. J. M. H.*

Westcliff on Sea, Essex, England—I wrote you for prayers for my husband, as he was suffering from a nervous breakdown and from a severe attack of influenza. Today he is in the best of health. I cannot thank you enough for your wonderful help.—*Mrs. G. B.*

St. Louis, Mo.—I told you that I was about to undergo an operation for tumor, and asked your prayers that I might avoid it if possible. Upon the arrival of the time set for the operation, the doctors could not find a tumor or anything to operate for. I thank you for your prayers.—*E. T.*

San Juan Capistrano, Calif.—Our car ran off the road and turned turtle. I was pulled out of the wreckage bruised

and cut, injured from knee to shoulder on the right side, and unable to stand on my right leg. My head was injured also. My son telegraphed you for help. In four days I left the hospital and went on with my journey. I trusted in God and he healed me. I thank you for your prayers. —*Mrs. E. T. B.*

Dillon, Mont.—I wrote you asking prayers for the healing of a varicose ulcer. Healing followed. I inclose a gift in appreciation of your assistance.—*Mrs. N. M.*

Ashboro, N. C.—My husband has not been bothered with gallstones since I wrote asking you for prayers. I thank the Lord and Unity.—*Mrs. N. J. N.*

Syracuse, N. Y.—My mother fell and broke her shoulder. She wired to you for help. Two doctors told us that Mother would never again have complete use of her arm. We refused to accept that verdict, because Unity has taught us that nothing is impossible with God. Today Mother is using her arm for everything except to comb her hair. We know that her arm will soon be perfect.—*V. S.*

Nelson, Nebr.—My young son has been healed of Bright's disease. Words cannot express my gratitude.—*Mrs. N. J.*

Little Rock, Ark.—Last week I had influenza. I could not sleep day or night. The doctor did not know what to do. One of my friends asked whether she could not send a telegram to Unity, asking for prayers. I told her to do so. The next morning I was well.—*Mrs. C. L. A.*

Waukegan, Ill.—I wrote you asking for prayers that I might be healed of influenza and a cough. You may discontinue prayers, as I am well. My heart goes out in thanksgiving to God and to Unity.—*Mrs. H. W. L.*

Ozan, Ark.—The doctor says that I do not now have a tumor. It disappeared after I wrote to you for prayers. Words cannot express my thanks to God and to you.—*Mrs. L. B. W.*

St. Paul, Minn.—I wrote you asking you to pray for my son, who was threatened with appendicitis. In two days he was up and in school, and he has had no symptoms of the ailment since. I thank God and Unity.—*Mrs. M. L. B.*

Akron, Ohio—I telegraphed you for help in healing a serious infection in my right eye, which apparently demanded immediate surgical attention. For four months I had endured pain and imperfect sight, but I sent a message to you

and within ten days the growth in my eye had entirely disappeared and my sight was greatly improved. I now am enjoying perfect sight. I send you my sincere thanks for your realization of God as perfect sight in me.—*Mrs. R. L. P.*

Hoschton, Ga.—You may discontinue your healing prayers for me, for my teeth and gums are better and my stomach is completely well. May God's richest blessings rest upon you.—*G. M.*

Wisconsin Rapids, Wis.—I wired you asking prayers for my brother, who was very ill from a cold. He recovered almost immediately. I thank you.—*E. J. H.*

Brooklyn, N. Y.—I wrote you asking prayers for my sister, who is eighty-five years young. She has regained her eyesight and can see as well as ever. She wishes me to thank you.—*Mrs. J. A. S.*

Jersey City Heights, N. J.—I thank you very much for helping my son. The doctors could not cure him of asthma. The trouble has disappeared and I praise God and Unity for the healing.—*Mrs. R. S.*

Marion, Iowa—I thank God and Unity for healing my daughter of goiter.—*A. B. W.*

Buffalo, N. Y.—I wrote you asking prayers for the healing of a serious stomach trouble and of a growth in the bowels. The growth has entirely disappeared and my stomach is now normal.—*Mrs. J. M.*

Detroit, Mich.—I sent you a telegram asking for prayers, for it seemed that I had every ailment under the sun. God and Unity have resurrected my body. Now I enjoy life and I am gaining strength daily.—*I. A. P.*

PROSPERITY

St. Augustine, Fla.—When your letter came, saying that every avenue of supply was open to me and that I would be helped in ways that I knew not of, I could not understand it. Almost immediately a friend telephoned to me, asking me to come and see her. She begged me to begin selling real estate; then a real estate agent asked me to sell for him. I tried the work. In a month I have made more than I would have made in a year in an office.—*Mrs. P. R.*

Aurora, Colo.—You may discontinue prayers for my husband. He leaves tomorrow to accept a position which is exactly the kind of work that he was seeking. The salary

exceeds our highest expectations. Words cannot express our joy and thankfulness for the wonderful prosperity that has opened up to us.—*Mrs. L. J. R.*

Louisville, Ky.—My husband has been more successful since I wrote to you for prayers. I know that our prosperity is assured. I thank you for showing me the way to the Christ consciousness.—*Mrs. S. S. K.*

Paducah, Ky.—You may discontinue prayers for my parents. They have rented their rooms to very desirable people.—*B. L. A.*

Columbus, Ohio—I wrote asking you to pray that I might find employment and that I might receive a good salary. I am happy to say that both desires have been realized. I thank God and Unity for these blessings.—*A. W.*

Buffalo, N. Y.—I wrote you asking for prayers that my son might find work. Today he began working at a job that he has been wanting. I thank you for your help. —*Mrs. C. G. S.*

Hopkinsville, Ky.—I have secured a position that I value very much, and through your help I have been able to see a way to get supply without doubt and worry.—*D. W. N.*

Oklahoma City, Okla.—I wrote you asking for prayers that I might find work. I have been successful and I am thankful to God and to Unity for the help that I have received. You may discontinue prayers.—*H. B.*

Norfolk, Va.—My son was very much discouraged. I wrote to you asking prayers for him, and now his business is booming. I am very grateful.—*E. J. E.*

Montgomery, Ala.—I wrote to you asking prayers that I might secure a good position. In the mail with your reply I received an offer of a splendid position. I thank God and Unity.—*Mrs. M. P. A.*

Seattle, Wash.—R. has found work and he is feeling better. We thank you for your help.—*F. H.*

New Orleans, La.—I am thankful for your help. I said the prayer you sent me and in a few weeks I received an increase in salary.—*L. C. K.*

Los Angeles, Calif.—It is with gratitude that I write you concerning my friend for whom I asked your prayers. He is now settled in a permanent position and is overcoming the difficulties which seemed insurmountable when I asked your help.—*B. R. H.*

PROSPERITY BANK

New York, N. Y.—I wish to make acknowledgment of the help that I have received from the prosperity bank. Five years ago about ten people were on the civil service eligible list ahead of me. The whole number refused the position that I wanted and it fell to me. It was truly a Godsend. For the last year I have been trying to gain a promotion. I have received the promotion, with an increase in salary. Your help has lifted me out of a dismal situation into one of comparative comfort and peace of mind.—*M. A. S.*

Lancaster, Tex.—Since I began to use the prosperity bank I have experienced wonderful enlightenment and a growth of love and spirituality. I am deeply grateful to God and to Unity for the great prosperity consciousness that I have received.—*Mrs. N. S.*

Kansas City, Mo.—I sent for a prosperity bank. At that time my husband was out of work and we were in debt. Now he has a good position with a reliable firm, and we are out of debt. There is more of harmony and contentment in our home, also. I thank you very much.—*Mrs. R. C.*

Dallas, Tex.—I have my third prosperity bank, and I am astonished at the wonderful results that have been demonstrated to me. I have been blessed in many ways and from unexpected sources. I am indeed grateful to Him and to you for the splendid help that has been given me. —*A. D. A.*

Atlantic, Iowa—My husband has had all the work that he could do, since I began to fill my prosperity bank. I thank God and Unity.—*Mrs. C. E. P.*

Rochester, N. Y.—My husband did not have steady work. The day after I received the prosperity bank, he got a big order, and he has been working every day since. —*L. F.*

Wilmar, Calif.—We have derived much good from the use of the prosperity bank and from the study of Truth. Before we began the study of Truth we were in debt but since then things have been clearing up beautifully and we are paying our obligations rapidly.—*C. A. H.*

St. Louis, Mo.—Since I have had a prosperity bank in my home, conditions have been better in every way. As soon as I received my first bank, work began to come in so fast that I could hardly manage it by myself. I am thankful to God and to Unity, for I have been wonderfully blessed. —*Mrs. E. W.*

RADIO

Okmulgee, Okla.—Inclosed you will find an offering. Apply it to the fund for the installation of the new radio broadcasting equipment. I thank you for the many benefits that I have received from your School.—*O. A. H.*

New York, N. Y.—I inclose $15, which I should like to have you apply toward the enlargement of your broadcasting station. I can think of no better method of sending your splendid message to a large number of people who need it.—*G. E. B.*

Greenville, Del.—I am inclosing my check as a contribution to the fund for increasing the broadcasting power of Unity Radio Station WOQ. I love your work and I heartily approve the broadcasting of your teaching.—*Mr. J. O.*

East Providence, R. I.—I read in Weekly Unity that you would like to enlarge your broadcasting plant. I should like to contribute toward that cause, for many are reached by radio and I know that they will be helped as I have been helped. I am sending some of my tithe money. —*E. L. B.*

CHILDREN

Inglewood, Calif.—I wrote you asking for your prayers to help me with my school work. The other day I received my report card, with excellent marks. I thank you very much for the help that you have given me.—*K. L.*

New Braunfels, Tex.—I wrote to you asking for help in my school work and for special prayers that I would pass all the examinations. I passed the examinations, and all my studies seemed much easier.—*L. B. P.*

Orlando, Fla.—I am taking music lessons. I was promoted when school closed. I am being blessed on every side, and I thank God and Unity.—*M. L. S.*

Decatur, Ill.—I thank you very much for your prayers. I received my report card yesterday and my grades were high.—*G. V. D.*

Cleveland, Ohio—The work in junior high school is now easy for me. I get 100% very often. You are helping me in all my subjects.—*V. H.*

CORRESPONDENCE SCHOOL

Lewistown, Mont.—I have enjoyed the correspondence course, and I have been greatly helped. At times I feel

that I have progressed slowly, but when I look back to the days when I first learned of you and your teachings, I realize that I have made wonderful strides. I thank you for your help.—*Mrs. J. R.*

Toledo, Ohio—Words cannot express my appreciation of your correspondence course. I have had a most wonderful growth in understanding, under your guidance.—*H. S. O.*

Los Angeles, Calif.—My study of the correspondence course has brought great blessings to me. I am glad to express to you my sincere appreciation of the opportunity for growth and work which your course has afforded.—*E. T. H.*

Troy, N. Y.—Your course is splendid. From the standpoint of a college student I can say that it is the finest, the most far-reaching, soul-satisfying study that I have ever undertaken.—*R. H. T.*

CONTROL OF ELEMENTS

Tamo, Ark.—I wrote to you asking prayers for rain. Our thirsty ground has been well watered in answer to your prayers.—*J. W. B.*

Bethune, S. C.—I wrote you asking your prayers that the Lord would send us rain. The Lord sent us a good rain. I praise Him for his blessing.—*C. W. M.*

Brownfield, Tex.—I wrote you asking your prayers that we might have rain. We received the rain, which was the first we had had in eight months. We thank God and Unity.—*Mrs. J. S. P.*

Stovall, Miss.—I sent you a telegram asking prayers for rain, which was much needed in this section. We have had three fine rains in the last few days. I thank you for your prayers. I inclose a love offering of $50.—*R. S.*

ILLUMINATION

Norwood, Ohio—I thank you for the special prayers that you offered for me. With your help I have emerged from the blackness of despair into a world of hope and sunlight. Since I have studied your teachings I have a better knowledge of God, and I now feel that he is a dear, always present some one to whom I can go with my smallest and my largest troubles and joys; formerly I thought of him

as a sort of Sunday God, whom I must worship in fear. —*E. L.*

Cincinnati, Ohio—I wrote you asking for prayers to help me in examinations. I passed my examinations successfully and received the degree for which I was studying. I thank you.—*H. B.*

Okmulgee, Okla.—I have come nearer to God and have realized the full meaning of true Christianity, since I have studied Unity. I thank God that I can see blessings now that previously I did not even know I had.—*Mrs. O. J. R.*

MISCELLANEOUS

Cleveland, Ohio—I was healed of an ailment of which I was terribly afraid, and I am enjoying the blessings of prosperity. The latter I attribute in a large measure to the drill sent out with the prosperity bank. I intend to keep up the drill indefinitely, not only for the benefit that I feel sure of reaping, but that I may in a small way help to hasten the coming of the kingdom of God upon the earth. Through the use of your prosperity bank I can send to friends your splendid literature and so spread the truth of God and man's true relationship to him. I thank God and Unity for the blessings that I enjoy.—*Mrs. J. A. F.*

Franklin, Va.—I thank God for your letter and instructions. My case had been set for hearing, but the parties who had accused me came to me and said that they had made a mistake. They paid the costs, and everything is settled.—*L. H. Q.*

New Castle, Pa.—I wrote you asking for prayers that my son might recover his car, which had been stolen. The car was found. I am grateful to God.—*Mrs. J. W. B.*

Los Angeles, Calif.—For years I was violently prejudiced against Unity. Last summer a friend gave me Unity magazine for a year. I was polite but not enthusiastic, and I only half read it at first. Then I became really interested. Another friend (who had been healed of the disease from which I was suffering) "put in an oar" and I became more interested. I have given Unity magazines to nine persons since then, and virtually every one of them has become interested. It was partly owing to your lovely mottoes that I overcame my dislike for your school; they were the entering wedge. —*Miss R. B. G.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. In that case a subscription blank is inclosed for your convenience in renewing.

You will not wish to miss an issue of this magazine; we suggest therefore that you renew at once. If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with a check or money order to cover the cost of your subscription, and mail it to us. This will mean that you have renewed your subscription.

UNITY PERIODICALS

Each of the Unity periodicals has been called into existence by a demand or a need for the particular qualities which we have put into that periodical. A study of the list of periodicals given herewith will reveal outstanding features in each one. Order the magazine that has those features which seem to meet your particular needs.

UNITY MAGAZINE—A 100-page monthly magazine, the official organ of Unity School, teaching Christian healing and Christian metaphysics. An article by Charles Fillmore, the Home Department, the Sunday School Lessons with their metaphysical interpretation, the monthly Healing and Prosperity Thoughts with explanations, extracts from letters to Silent Unity and that department's answers to those letters—these are regular monthly features of Unity magazine.

WEEKLY UNITY—A magazine for busy people, offering its readers the best that can be gleaned from current metaphysical thought. Regular features of Weekly Unity are a vegetarian page containing articles on vegetarianism and receipts for a vegetarian diet; a page written in the interests of Good Words Club members and others who are striving to improve their speech; a sermonette by Lowell Fillmore, under the title, "Things to be Remembered;" an article to use for silent meditation; and responsive services based on the International Sunday School lesson.

WEE WISDOM—A monthly magazine of attractively illustrated poems and stories for children—the sort of poems and stories that they love. Hidden away in the stories are lessons that their child minds will grasp and hold, lessons that will build for them a foundation for future success and happiness. The most important years in the development of men and women are the years when their ideals and ambitions are just beginning to take form. To build the highest ideals and ambitions is the aim of this little magazine.

The subscription price of each of these periodicals is $1 a year, with the exception of the Unity Records, the subscription price of which is $3 a year.

UNITY SCHOOL

917 Tracy,

FOR EVERY ONE

Perhaps you have a friend who is struggling to overcome some difficulty in his life and you would like to help him along the path to right thinking. He possibly needs just a start to send him smiling along the way. There is a periodical here for that friend, too, and by giving it to him you will gain his unending gratitude.

THE CHRISTIAN BUSINESS MAN—Much is being written these days about success and the way of its attainment. We hear a great deal about the Golden Rule in business, about the law of service. Call it what you will, people find that the Master's teachings lead to the surest success in business. This monthly periodical is written in the interests of business men and business women, to teach them the practical application of Christian principles to their vocation of salesman, professional man, employee, or employer.

UNITY DAILY WORD—A pocket size monthly manual, devoting a full page to each day, giving a statement for each day and a short sermon on the subject. It provides a systematic course of study for the year. It gives quotations from the Bible and from Unity textbooks, eliminating the necessity for looking up references and carrying textbooks. Its purpose is to help the seeker to the high, absolute consciousness in which mastery and healing are realized.

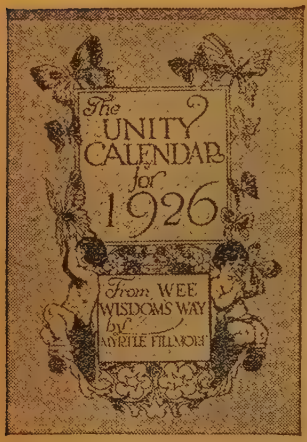
UNITY HEALING AND PROSPERITY RECORDS—If Charles Fillmore could come into your home each day and conduct a silence for you, could repeat the healing and prosperity thoughts which people all over the world are using that day, and could explain these thoughts to you—if these things were possible there would be no demand for the Unity Records. Since he cannot do that, we have produced for you these records, a 5-inch, double-faced record each month, containing in Charles Fillmore's own voice the healing and prosperity thoughts for the month.

Any of these periodicals may be ordered through the Prosperity Bank Plan, details of which are given on page 496 of this magazine.

OF CHRISTIANITY

Kansas City, Mo.

THE UNITY CALENDAR FOR 1926



The happy solution to many of your Christmas problems for this year is a Unity calendar. This calendar is ideal for a gift for men or for women and is suitable either as an ornament in the home or as a utilitarian feature of the office.

The inspirational thoughts for the 1926 Calendar are taken from Myrtle Fillmore's works. Beloved by all Unity students, the writings of Mrs. Fillmore furnish a wealth of material for inspiration and study throughout the year.

The thoughts chosen for the calendar are short and easily remembered, so that they may be used throughout the day, even when the calendar is not at hand. There is a new thought for each month of the year.

The Unity Calendar for 1926 is an artistic achievement. It is printed in four colors on a cream-colored stock. Some idea of the design may be obtained from the drawing at the left. The type on the calendar proper is large and easily read. This calendar surpasses all our previous ones in beauty of line and color.

May we have your orders at once, in order to avoid any possible last minute delay? If you wish gift calendars sent direct from us to the person to whom you are making the gift, yet do not wish this person to receive his calendar until Christmas time, we will gladly hold the package until that time.

The price is $.50 each. Check over your Christmas list and let us know how many you will need.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

It may seem a bit early to be thinking much about Christmas, but certainly it is the person who does his thinking early who most enjoys Christmas time. For him, there is none of the hurry and the worry that make Christmas a bugbear to many. Start making out your Christmas list and planning "what for whom." November is not one bit too early. For every friend on your list, some Unity publication will make an ideal gift. Look over the announcements in this department and see whether this is not true. Your orders, mailed now, will be given our prompt attention and will be held for mailing (if you so request) until just before Christmas.

The New Thought Review, published in Australia, has reprinted an article from Weekly Unity entitled "The Lord is My Banker." An editor's note attached to this article states: "A lady who read this story in Weekly Unity says that she was so helped by it when in need of money to pay some overdue accounts, that in less than two weeks she received a sum more than sufficient for her needs, and has bought as many copies as she could give away." Such cases are not unfamiliar to us. Virtually every issue of Weekly Unity brings forth letters telling of help received from some article in that little paper. What these people are getting from Weekly Unity is there for all who seek it.

Sometimes little folk, as well as big folk, get too busy to be thankful for what they have. It does all of us good occasionally to stop and count the good things in our lives and to give thanks to the Giver for them. November Wee Wisdom is just full of "thanks." Two illustrated poems—one, "Let Us Give Thanks," by Imelda Octavia Shanklin, and the other, "Things I'm Thankful for," by Berniece Lee Mort, will help the little folk to appreciate the many blessings that they have and to understand the source of all good. It is another of those splendid issues which will give the children one more thing for which to be thankful.

At last! Christmas cards that combine the cheery, happy-go-lucky spirit of Christmas time with the deep sincerity of Truth. Christmas sentiments that will really inspire and exalt. Read about them on page 488 of this magazine.

"I telegraphed you asking for prayers for Marjorie for the healing of a fever and a severe cough. I began declaring the truth, reminding Marjorie, who is only three years old, that she was God's child and that she therefore could not be sick. I allowed no fear to enter my mind. She slept through the night and awakened perfectly well. I thank you for the prayer that you sent her. I read it to her as she lay in her crib. After hearing it three times, she said: 'Read it again.' Next day, when I put her into her crib for her afternoon nap, I did not have the prayer with me. As I started to leave the room, she said: 'Read about Marjorie hasn't got a cold.' This teaches me that the mind is never too young to receive the word of truth."

This letter from a grateful mother is further proof of the power with which one may employ the word in working with children. Wee Wisdom builds a faith and an understanding for the children that will lead to even bigger demonstrations that they can make for themselves.

Very soon our order department will begin to feel the rush of Christmas orders. We ask that we may have your coöperation during this period in order that we may most efficiently serve our subscribers. You can help us, when ordering books and booklets, by stating clearly and briefly the names, the bindings, and the prices of the publications which you order. If you are subscribing for periodicals, state which periodicals you desire and for how many years you wish them sent. When it is convenient, use our order blanks. Before mailing your letter or order, read it carefully. We shall very much appreciate your coöperation in these details.

You could scarcely mention a subject that has not been discussed in at least one of our Unity tracts. The difficulty has been to know which tracts to order that one might have the most complete information on any certain subject. The Unity Tract Index has been published to overcome this difficulty. The index makes the tracts much more usable and much more valuable to the teacher and the student. The price of the index is $.50. The index and a complete assortment of tracts may be obtained for $3.50.

A calendar is a necessity. A Unity Calendar is a necessity, an inspiration and an ornament. See page 484 for details concerning the Unity Calendar for 1926.

The majority of the people who are led to Unity and who are seeking a broader understanding of its teachings are first attracted through a desire to overcome some negative condition. It may be a question of health or of prosperity or of harmony, but invariably there is some condition to be met and it is that desire that leads people to Unity. Is it any wonder, then, that one of the most popular books that Unity publishes is Charles Fillmore's book on "Christian Healing"? It is a textbook on metaphysical healing, explaining the laws and principles by which Jesus Christ did his healing work. It explains the various phases of mind action observed in spiritual psychology. It lifts one to the spiritual consciousness wherein he can demonstrate Truth. In other words, it offers the thing that the majority of Unity students are seeking, the power to overcome the adverse conditions in their lives.

The July issue of "Rally," organ of the International New Thought Alliance, published in London, England, gives a splendid resumé and criticism of Unity's two latest books, "Truth in the Home" and "Inner Vision." In the opening paragraph, this article says: "All literature emanating from the Unity School in Kansas City is good and wholesome food for the mind and these two books are no exception to the rule."

Are you in a position to sell Unity books, booklets, magazines, mottoes, Unity Calendars, or Christmas cards?

If you are, or, if you know some reliable person who would be interested in carrying forward the Truth work by handling these publications, please correspond direct with Unity Sales Department, 917 Tracy, Kansas City, Mo. Full particulars in regard to selling our literature gladly given upon request.

MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. Nor can we offer to read manuscripts and offer suggestions to our friends, as we are not in a position to know the needs of publications other than our own. In almost any literary magazine there are advertisements of bureaus that criticize constructively for authors who have not yet found their places.

CHRISTMAS CARDS

Truth Sentiments with the Christmas Spirit

Every one buys greeting cards and, during the holiday season, a great many people sell them. However, among Unity students there has for some time been a growing demand for Christmas cards of a type different from the ones that are commonly sold.

Unity School is now preparing, for its friends, 48,000 such cards. Truth sentiments written by Unity teachers and healers at headquarters are being printed on beautifully tinted cards. Each of the envelopes is distinctively lined and the cards themselves bespeak quality and originality.

We are offering these cards in groups of five. One set, composed of five tinted cards, each one different from the others, with envelopes lined with paper of fancy designs, will sell for $.50 a set. Another set, composed of five tinted cards a trifle smaller than the others, with envelopes lined in green or red, will sell for $.25 a set.

Get your order in at once for your Christmas cards for this season. We are prepared to fill your order for any number of these attractive and distinctive cards.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

READ "THE MAGIC OF PRAISE"

In addition to the regular daily lessons in the November issue of Unity Daily Word, this number will contain a special article, "The Magic of Praise." Unity Daily Word is our monthly manual of daily lessons and should be studied by every Unity student. Many write that they owe to these daily lessons their ability to demonstrate.

A subscriber in Tipton, Ind., writes: "Unity Daily Word and I are real friends. In fact, we have become such fast friends that I could not do without such a companion. The magazine is filling a long felt want in my life, is leading me into a deeper understanding of Truth, and is helping me to attain the Christ consciousness."

May we have your permission to send you a sample copy, gratis? Simply send your name and address, requesting a copy of Unity Daily Word. If you prefer to subscribe for a year, inclose $1.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by a study of Truth and who desire to help others to see the light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Eastern Star and Masonic Home—It is with much gratitude that we accept and enjoy the literature that you kindly send to this Home. This is a home for the aged, and I find that all the people here are craving God's love, as taught in the beautiful lessons of Unity.—*G. H. S., Supt.*

Wanganui, New Zealand—I should very much like to become a member of Silent-70. Living quietly as we do, I may not be able to distribute very much literature, but I will do my best. I should like everybody to know of the help and comfort that we have experienced through Unity. I wasted many years of my life in worry and misery, in seeking light and help, but I thank God that, through Unity, my children will have all the help that they need. I am fascinated with your literature, and am delighted to tell my friends about it.—*Mrs. A. C., S-70 No. DU-56.*

A Prison—The great hungering and thirsting for righteousness that the reading of your Unity literature has instilled within me inspires me to make application for membership in Silent-70. After reading James 5:15 and the fifth paragraph of page 67 in July Unity, I know that the Holy Spirit guides the thoughts of men. I have learned that as a man thinks within himself, so is he. You enlighten me further by stating: "If you have been unjustly treated, the Holy Spirit will restore your own to you." This has made me happy because I had thought that God had inflicted punishment upon me to bring me into realization of his love and to stop me from holding worldly ideals—such as belief that there is pleasure and profit in sin. You have taught me that God administers only good to his children; therefore, I see that my own folly has brought me here, not God. So, I am asking you to pray the Holy Spirit to make Truth manifest. I should be especially grateful for "Lessons in Truth." I w hank you in advance for special prayers and literatur *risoner, W. W. H., S-70 No. EH-64.*

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Atascadero—Bonita Gift Shop
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 2108 Shattuck, Rm 121
Cloverdale—Truth Cen
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 837 Hermosa
Hollywood—Unity, 5444 Hollywood blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Mrs J A Wood, 1335 E 61st st
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Betty Crittenden, 3653 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, Rm 432
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th st; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo
Ogdick—Mrs D C Thomson
Pasadena—Unity Soc, 482 El Dorado; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo
Richmond—Beulah W Tiller, 146 2d
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th; San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Poppy Unity Cen, 2329 Fillmore; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 17 E Carrillo, rm 39
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, R 1, box 426
COLO—Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg
Ft Collins—Gertrude H Tracy, box 349
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall
Miami—Pictorial Cen, 148 N E 1st
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber Commerce bldg
Waycross—Truth Cen, 1211 Burnet
IDAHO, Boise—Unity Center, 112 S 10th
Montpelier—Verna I Shupe, box 531
ILL, Centralia—Meta Lib, 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity

Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 316 E 31st
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
MOLINE—Truth Cen, 1620½ 3d
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 403 South
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—Unity Study Club, 1210 S Calhoun
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 321 S 2d
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston
LOWELL—Mrs Frank W Derby, The Pleasanton
N ADAMS—Unity Class, 606 Dowlin blk, Main st
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; C W Hurley, 1532 Maple, rear; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1543 Illinois
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
PORT HURON—Helen S Carpenter, 1134 Pine
SAGINAW—Unity Study Class, 205 Forestor's temple
MINN, DULUTH—Unity Center, 501 13th E
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th st; Harmonial Cen, 1607 Nicollet
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, INDEPENDENCE—Unity Reading Rm, 310 N Liberty
JOPLIN—Mrs N R Traver, 225 N Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
LEES SUMMIT—Unity Farm Study Class
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, BUTTE—Keefe Bros, 25 Park
NEBR, LINCOLN—Unity Soc, 502 Fraternity bldg
OMAHA—Unity Class, 3314 Burt; Meta Lib, 202 Aquila ct, 1615 Howard
NEV, LAS VEGAS—B M Bower, box 981
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 6
EAST ORANGE—Divine Science, 7 Triangle bldg
ELIZABETH—Unity Soc, 1081 E Jersey
HACKENSACK—Truth Cen, 360 State
MONTCLAIR—M Elizabeth Blackmore, 303 Claremont
NEWARK—Mrs C H Stringer, 97 S 10th; Christine North Hansen, 346 Sanford
PATERSON—Unity Truth Cen, 98 Bdwy
N M, RATON—May Schleifer, 321 N 4th

N Y, Brooklyn—Unity Classes, 774 E 40th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Dayton—Unity Cen, 504 Mutual Home bldg, Main and 2d
Hamilton—New Thought Unity Temple, 440 N D
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Bdway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 312 Central bldg; Tansing Book Co, 380 Morrison
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 E 13th; Chapel of Truth, 1507 Walnut; Angelus temple, 261 S 15th
Pittsburgh—Kingdom School, 819 Wabash bldg
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
TENN, Chattanooga—Mrs Mary Owens, 501 School
Memphis—Unity Cen, 13 Woman's bldg
Nashville—Unity Cen, 206 Maxwell house
TEX, Abilene—Hartin's Health School, 1022 1st st n
Dallas—Unity Cen, 1911 Elm, rm 202
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, Norfolk—W M Freeman, 317 Granby; Truth Cen, 119 Tazewell
Richmond—Beauty Culture Cen, 628 N 7th
WASH, Bellingham—Harriet E Griffin, 1415 W Holly
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 821 E Howell
Spokane—Spokane Bk Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
Tacoma—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
WIS, Milwaukee—First Unity Cen, 130½ Oneida, rm 6
WYO, Casper—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Anna Hudson, 145 Collins; Book Shop, 229 Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, Fayworth House, 381 Pitt; New Thought Cen, 149 Elizabeth
B W I, Port of Spain, Trinidad—Unity Cen, 8 Irving Lane

CANADA, HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, 227 Main st n
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 519 Winnipeg Piano bldgs, Portage
CUBA, CAMAGUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview-Unity Book Depot, 66 Grace

A UNITY PUBLICATION FOR THE BLIND

"Finding the Christ in Ourselves," by H. Emilie Cady, has been produced in Braille. There has long been a demand for Unity publications that the blind might read. This book is the first to meet this demand. It was chosen because it is the one of our smaller booklets that we feel answers best the cry of the hungry for spiritual food. No one can read this publication and not feel the spiritual uplift in it.

This booklet, in Braille, will be given to all institutions for the blind that will accept it. The price to others is $1.50.

FOREIGN LANGUAGE PUBLICATIONS

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Finding the Christ.....German or Spanish,	.25
Lessons in Truth.....	
.....French or Italian, $.75; Norwegian, $1; German,	1.25
Tracts: Sure Remedy; Prosperity Thoughts; Consecration of the Room; Talk Abundance, Have Abundance; Ideas on Demonstrating Prosperity; Bless Your Money; Dedication of the House; How I Found Health; Enduring Words..	
.....Spanish, assortment,	$ .10
Sure Remedy ..... German	.01
Talk on Christian Healing.....German	.02

BIBLE QUOTATIONS

Occasionally our readers tell us that they are unable to find in the Bible the Scripture quotations that are used in our articles. All Bible quotations used in our articles (this does not apply to reprints) are taken from the revised version of the Bible known as the American Standard Version (A. S. V.). If quotations are used from other editions or translations of the Bible, the name of the edition or translation is given.

ETERNAL LIFE IS HERE AND NOW

Eternal life is not something which you must attain, something into which you will come after you have left your body to death and decay. Paul told us that "the wages of sin is death," and Jesus Christ in all his teachings pointed to the omnipresent life. He said: "I came that they may have life, and may have *it* abundantly." Life is here and now. Scientists tell us that the body is self-renewing and that there is no reason why it should not be expressing life constantly.

Evidently something has interfered with the perfect working out of the plan that God made for his image and likeness. Why not learn what is hindering the perfect expression of this abundant and omnipresent life? Take up the study of yourself as a spiritual being. Learn why it is that the body slows down and loses its vitality, fails to express its divinity, its Godlikeness.

The lessons of the Correspondence Course teach you the science of being. Upon request we will send a booklet giving full information as to the topics presented in each lesson and as to how to take up this study. Direct you inquiry to the CORRESPONDENCE SCHOOL DEPARTMENT

UNITY GOOD WORDS CLUB

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," said Jesus Christ. 40,000 Good Words Club members are proving this teaching.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town..... State.....

Sign this pledge personally for enrollment.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——).

UNITY BOOKS AND BOOKLETS

Aunt Joy's Nature Talks $1.00;	$1.50
Bible, American Standard Version	4.50
Book of Silent Prayer ..... paper, $.50; keratol,	2.00
Christian Healing $1.00; $2.00;	3.00
Study Helps and Questions for "Christian Healing"	.15
Cook Book, Unity Inn ..... washable cover,	2.00
Divine Remedies ..... paper, $.75; keratol,	3.00
Garden, the Gate, and the Key, The	1.50
Lessons in Business ..... paper,	.50
Lessons in Truth ..... $.75; $1.50;	3.00
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Truth in Song	.50
Truth in the Home ..... paper,	.75
Wee Wisdom's Way ..... paper, $.75; de luxe,	1.50
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PROBLEMS OR OPPORTUNITIES

A teacher, talking recently to Unity students, said that we make a mistake when we speak of certain conditions as problems. The conditions which we refer to as problems are really opportunities—opportunities to demonstrate the power of the spoken word and to prove our own faith in our ultimate good.

The word, "problem," carries with it the idea of difficulty. Webster defines it as a matter difficult of solution or settlement, a doubtful case, and he defines opportunity as a time or place favorable for executing a purpose, a suitable combination of conditions.

If you have even a faint understanding of the law of prosperity, then any seemingly adverse condition should merely whet your desire to prove your power, through Divine Mind, to overcome such conditions.

The Prosperity Bank Plan is one of the conditions that go to form the suitable combination that Webster refers to as opportunity. A better understanding, a surer faith, will develop your opportunity into a really profitable one. This faith and understanding will come through faithful application of the rules outlined for you in the Prosperity Bank Plan. Read the coupon below for details of this plan.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

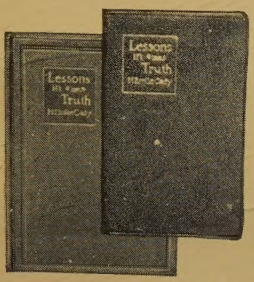
Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will save $3, the amount necessary to pay for subscriptions to Unity for one year, for the three persons whose names and addresses are inclosed with this blank. I will send this amount to you within ten weeks after receipt of my bank. I will also use daily the prosperity thought that you send me and will coöperate with you in establishing within myself the consciousness necessary to enable me to receive in full the good that is mine.

Name .....

Address .....

City ..... State .....

INCREASED VALUE IN A NEW EDITION OF LESSONS IN TRUTH



A new edition of 20,000 copies of "Lessons in Truth" has recently been completed in our printing department.

The new edition contains "Question Helps" for each chapter of the book. "Question Helps" was formerly published as a separate booklet and sold for $.15 a copy. Believing these question helps to be almost indispensable in a thorough study of "Lessons in Truth," we have arranged to combine the two and to continue selling the book at the regular prices formerly charged for "Lessons in Truth" alone.

Unity students will be quick to realize the greatly increased value to be found in a study of "Lessons in Truth" with these questions as a guide, and will be more anxious than ever before to see that each of their friends possesses this textbook of practical Christianity. A book of rare value, containing the key to success, happiness, health, harmony, and prosperity—what more practical gift could one choose?

"Lessons in Truth" is published in the following bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

The dawn is not distant;

Nor is the night starless:

Love is eternal!

God is still God, and his

faith shall not fail us.

Christ is eternal!

---Longfellow.

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